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THE IDEAL WORLD

FROM THE BIBLE STANDPOINT

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THE IDEAL WORLD

FROM A BIBLE STANDPOINT



*“Thy will be done in earth,
as it is in heaven”*

By S. Grace Harlow

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THE IDEAL WORLD FROM THE BIBLE STANDPOINT

To Legislators and Executives and Ministers of the Gospel is this book inscribed, because to them, in a great measure, is entrusted the weal or woe of the world, and on them depends very much the advancement of civilization everywhere the world over in their administration of the law and the gospel.

S. Grace Harlow

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Preface



WHATEVER pertains to the welfare of the public or of the human race interests all who love humanity. If we love our friends and associates truly we will love the whole world truly, for real love covers the whole scope of humanity.

We were early taught to love everybody. Everybody must come under the head of the right kind of love. It seems necessary to make a distinction between true love and false, because the untrue or counterfeit is extant and is often professed as true where self-interest impels.

We quote a friend who put these thots into verse for us, as below :

“Whatever pertains to the welfare of the public or
mankind

Interests all individuals who love humanity, we find.

If we love our friends and associates, which it is not hard
to do,

We can cultivate our natures to embrace all others too.

The whole scope of humanity is included in this rule ;

For we were taught to love “everybody” e’en before we
went to school.

Our natures are so plastic, if we train them as we should,
While our love may be but passive, we can truly wish
all good.

We must recognize distinction between true love and
false.

The latter may seem genuine, but only the true exalts.

The counterfeit referred to, against which our nature
rebels,

Is professed love for humanity, where self-interest im-
pels.”

A love composed partly of self-interest takes in friends and congenial associates but excludes those who do not appeal to it.

The saying "Love the world and the world is yours" is true of real love because if we love we are happy and peaceful; if we love whole-heartedly, life is sweet and enjoyable and in this way the world is ours to use and enjoy and get out of life something worth while as we impart gladness to others in our endeavor to assist in uplifting humanity and making it better for our having lived.

Nothing better fits a life for service than to be permeated and inspired with passionate, unselfish love for humanity and animal-ity—a love for all beings capable of enjoying or suffering. Such a life works for better conditions, safer environments and saner principles. World conditions call for expert teachers and for leaders of receptive minds that are open to the truth. Real Philosophers as Plato called them, "Those who love to see truth." We need those who know the real cause of and proper remedies for error, unhappiness and distress. Who endeavor to know the mind of God—his laws, his ways and his thot for humanity.

It is hoped that many will be persuaded to work for high development and rapid progress, and be inspired with firm purpose and consecrated will that they may have clear insight and out-sight and be enabled to soar above the clouds, fly over the mountains and to put all hindrances to the onward march of advancement under their feet.

It is an inspiration to witness victory and progress in the rescue of happiness from misery, right from wrong and truth from error.

In the multitude of opinions on the causes of national friction and with countless remedies prescribed for its cure, I herewith respectfully submit the best remedy

within my knowledge. If there is a better one let it by all means be brought forward and applied.

Our manuscript has passed the gamut of two popular critics and judgment pronounced pro and con.

The book is not written as an exhibition of literary art, tho great is our desire that its diction be clear and concise. However, the thot itself and not its clothing is what we want to reach the heart of the reader. We must be ourselves, whether great or small. Some of the thots are great because copied from God's ideas and we launch them on the public mind with the prayer that the kernel or food will be appropriated and the husk forgotten.

We quote St. Paul and let him tell how we feel as to diction (1 Cor. 2:1): "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 4th verse: And my speech and my preaching was not with enticing words of man's wisdom."

In making criticisms we are aware that it is easier to be critical than constructive. Instead of using the indiscriminate tearing down process we have endeavored to point out a better way in conjunction with the correction of public conditions thus giving constructive criticism which is the better way to improve disorders when presented with good motives.

The object of this book is to aid in the progress of right living, to do our "bit" toward the coming of the Ideal World, not to obtain money or fame. There is no true satisfaction in fame, only as a means of spreading the truth. Otherwise it is a pamper to vanity.

If my readers will study the ideas given and follow them in the life as the ideas follow Bible teachings, the book's mission will be accomplished and fulfilled.

S. Grace Harlow.

CHAPTER I

Definition of Terms



PEOPLE have different ideas of the meaning of words. Sometimes the ideas accord with the dictionary and sometimes with popular use. In order to be better understood, explanations of definitions are given as to how used in this discourse on Ideals, Democracy and Civilization.

One meaning of Ideal is: "visionary"; probably so defined because ideals are often considered impracticable, and sometimes are as we may have an incorrect idea of the real one.

Take for an example of an ideal person, the personality of Christ who is considered an example of perfection by the civilized world, and who is our highest conception of character.

However some people think that He requires more of them than they can perform; they think that they cannot live the life that Christ expects of them, hence the ideal Christ becomes visionary and impracticable to them because of the misconception.

We like the definition of an ideal that says: "of or pertaining to a perfection of kind; existing as a perfect exemplar" and it is here used in that sense.

An ideal is our highest conception of perfection in any thing.

My ideal of a government is that which is perfect and just and right. My highest conception of the character of a person is one that is righteous, pure and beautiful in so far as it is attainable by a human being.

High ideals should not be considered visionary for that detracts from their value and lessens their attractiveness and causes irreparable loss to character. Christ is our idea of a perfect character and to us it cannot be impracticable or visionary to strive to follow this example.

We may have an opinion of what a government should

be in all its appointments as before stated, one that is perfect, just and right, one without a fault. It may be unfeasible ever to expect to see such an one, or to suppose that one will ever become established before the millennium, however, is it visionary to keep in mind our best understanding of what one should be as a pattern toward which to work?

What might be a perfect exemplar to me might not be to some other person. High standards of ethics vary according to our belief of what is highest and best, nevertheless only one true ideal exists in each of its class, but we can only portray what we conceive to be without flaw as that is what we believe to be perfect.

We realize the possibility of being mistaken, but we can only follow what we believe to be the correct model.

We reiterate the statement that there is only one true ideal of any class. It is only because our ideas of them differ that we have different standards of perfection. The ideals do not differ in themselves however we may misconceive. What an ideal really is, is known only to its originator. There is only one true church; what it is in every detail is known only to its institutor. Human patterns are not always correct. Divine ones only are absolutely without fault.

The problem of determining supreme excellence is left for individual solution and is greatly a matter of education, tho patterns of perfection coming to us as they do thru the veil of flesh are thereby less distinct, we find no other way to receive them, and after all character consists in being and doing our best in life, and working toward high ideals, and not in the conception of them.

Notwithstanding it is no less important to have true impressions of exalted duty and privilege and the best understanding of what course to follow is found among people who live simple lives and nobly strive to excel.

It is the part of wisdom to face the questions of life from a practical standpoint and common sense view-point,

while striving toward the best in life. It is the only road toward improvement. It is the goal of the well ordered life and self-mastered mind, and a people possessed of such minds will be progressive, up to date and on the way to real idealism.

In these latter days the popular opinion of idealism in Government consists of a democratic form of rule. Let us see if this is true.

One of our popular papers says: "The term Democracy comes from two Greek words; the 'demo' means people, and the 'cracy' part means rule. So that democracy means rule by the people as opposed to autocracy, a few, aristocracy or rule by the fittest, plutocracy or rule by the rich and so on."

Someone has said that a principle of democracy is "a right of the majority to rule." The meanings of words, like rubber, can be stretched in different directions.

We have the definition of democracy in the dictionary and also from the pen of many writers. It is of private as well as of public interpretation, and the word is brought out in many shades of meaning, but for the most part the sentiment is alike.

Democracy is a magical word and it has only to be mentioned to start a train of thought interesting and suggestive. Probably the word was seen in print during the world war oftener than any other one of importance in our language. It is a theme often talked and written about. There is a reason for this for as the world becomes more enlightened its hope for the fulfillment of its aspirations becomes stronger.

Tho the word etymologically means rule by the people, would it still be a democracy if the people ruled badly? It would be considered such by the class who consider a democracy a government under which one has liberty to manufacture intoxicants, sell or drink them, and to conduct houses of assignation, gambling dens or anything else they chose.

The opinion of Meredith Nicholson differs from this who says: "Democracy is in peril when the Divine fire that kindled it begins to fade. A diminished spiritual vigor materially brings a lowering of ideals in politics, for democracy isn't merely a system, a formula, but the development and expression of aspirations deep in the general heart of man, which are the bond between him and eternal things."

Webster says: "A democracy is a government in which supreme power is directly exercised by the people, or government by popular representation; republic."

According to this explanation a government might be a bad one and still be a democracy just so the "supreme power is directly exercised by the people."

It is generally conceded that a democracy is the highest type of government but countries thus governed at the present time have room for much improvement as the people many times vote for harmful measures. However, we believe a people capable of producing a democratic form of rule is of a higher grade of civilization than one who submits to the monarchical system.

At one time in company with friends at an outdoor luncheon on a Wyoming range, under lofty trees, with the good things we had brot with us in the car spread on a carpet of rich green sprinkled over with beautiful native flowers, I put the question: What is a democracy? One answered "Equal Suffrage"; another said, "I never saw one"; another replied, "A government ruled by the people."

Their answers contain pointers worthy of meditation.

Our conception of a democracy is that form of government in which right predominates and wrong is suppressed, or to be more explicit, a true democracy is that method of governing by which the people are ruled by the God of Nations thru the people.

"Equal Suffrage" is a good rendition of its meaning and only another way of expressing, "ruled by the people."

"I never saw one" is quite true for a perfect one was never seen nor possibly ever will be this side of eternity.

The answer "A government ruled by the people" is etymologically correct.

Dr. Patten says: "We must notice in this half century the growth of the spirit of democracy. The teaching of Jesus of the sacredness of personality, the worth of the individual, lies at the very basis of this democratic spirit."

A popular newspaper gives its idea of 100 per cent Americanism, which might be considered a synonym of democracy, as follows: "Obey and uphold the government and the laws of the United States, while doing your best to improve both."

Another defines it as being only an affair of "Equal Opportunity."

It seems especially necessary to give one's own definition as used, to be understood, as much contention is caused by different opinions in the shades of meaning of words; for example, Sanctification, the meaning of which given in the dictionary is: "The work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life; consecration." To sanctify, is, "to set apart as holy or for a holy purpose." Sanctification is held by many to mean a state of purity unattainable in this life, tho plainly inferred that it is, in the Bible. 1 Cor. 1:30 reads: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" and in John 17:17 it says Christ prayed: "Sanctify them through thy truth: thy word is truth."

The word saint has gathered round it like a magnet a mysterious aggregation of unearthly and holy attributes that no human being can possess, but the term is used repeatedly in the Word in addressing God's people. Psalms 34:9 says: "Fear the Lord ye his saints," and in Ephesians Paul says: "To the saints which are at Ephesus."

How many interpretations the word Americanism might call forth.

Civilization is closely linked with democratic ideas and Americanism. Civilization produces Democracy and Americanism; and Democracy and Americanism conserve Civilization.

Webster defines civilization as "Culture," "to civilize is to refine."

Putting it in another light we might say that it is that quality of character obtained by people who reach high attainments and live up to greatest privileges in all departments of life—in commerce, literature, art, architecture, science or ethics, as shown by the rounded out and symmetrically developed triune nature.

It is usually supposed that civilization is a state of advancement in science, commerce, literature or art with little that in connection with the body or soul as important factors in its component parts. "Culture" in every phase of human activity builds a superior grade of civilization, and no possible achievement can be omitted without lowering its level.

It is demonstrated by a people who take care of the body. We do not suppose any one quite up to the grade who indulges in habits of vice that injure the body or those who over eat, eat improper food, neglect ventilation, kiss diseased people and drink after others, who cough and sneeze without a handkerchief or who spit on the pavement, and do so in spite of the severe lesson occasioned by the "Flu" epidemic when instructions were broadcasted over the land for the care of the health.

The best class of people are those who educate and culture the mind, disciplining it to think, and to think right while storing it with knowledge.

The world's most progressive advancement is manifested by a people who cherish and nurture soul interests. They guard the soul from harm and keep it in its proper attitude regarding spiritual growth by following

the great Example of the world acknowledging God as Father, Christ as Savior and Healer, and the Holy Spirit as leader and baptiser.

The most useful and proficient intellects are a product of this thoro progression and furnish us with our best leaders.

It would be unfair to designate that class of people as uncivilized who are not professed followers of Christ if honest in their belief, respectable in their life, and earnestly seeking truth.

Also it is not to be inferred that the physically impotent be barred from the foremost ranks, as civilization consists in supreme endeavor, not in results—not in the amount of religion we have acquired, nor in the abundance of knowledge we have gained, neither in the condition of the health, but in the heroic endeavor to improve in all of these.

It does not mean perfect bodies, perfect knowledge nor freedom from error but means a constant aim to excel on these lines according to one's ability.

Civilization is in God the fountain head and true substance of all good. It is a composite of all the attributes God supposes man—His masterpiece—to possess, and manifests itself in a forgiving, humble, sympathetic spirit as well as in wealth, mental culture, science or art.

Great structures, business enterprises, knowledge or wealth are not the only evidence of true civilization, they are the result of it, so to express it. It must have a heart to be complete, a heart for helpfulness and fair play.

A powerful properly balanced nation will foster a feeling of elder brother toward small or weak countries similar to the regard of a true friend toward an unfortunate fellow-man.

A transformation would materialize if all would guide their steps toward "higher ground." If those on whom time hangs heavily could be induced to think, plan and work to advance the country's interests, to help a friend

or one's own family up another step, a much improved state of affairs would soon be brot about. The thot alone is inspirational.

This thot is well brot out by Edgar A. Guest in the following lines:

“There's a fortune in store for the man who can think,
And glory to crown his endeavor;
He can come to renown who will often sit down
Away from the wise men and clever;
And with reason to guide him will map out a plan
That is best for his country and best for the man.”

True progress is greatly hindered by forces that are everywhere working against freedom and advancement. Certain classes seem to be making strenuous efforts to seize the reins of government that they may compel recognition and spread false propaganda.

No need would exist of agitating this subject if the people would believe and accept the proposition that God through his people could handle all the problems of friction and dissention that irritate the nations of earth.

The world would be much happier and prosperous if it knew how or had the disposition to take a right course.

The people should be taught to study the Bible from childhood up, at home and in the public school—taught to learn God's will and taught to obey Him.

As a natural result homes and schools become ungodly without God's word.

In sections it is being taught, it is said, that the mass of people have not the right to chose what books they shall read, what church they shall attend or what creed they shall believe.

It seems incredible that this teaching would find lodgment in enlightened countries and necessarily it is working secretly and under cover among the more ignorant populace.

They are taught we are informed that a certain set of educated men are better informed than the masses and therefore are more competent, and should tell them what to believe and how to do, affirming that they are delegated of God to think for the world.

Such doctrines as these undermine civilization and tend to sink humanity in the mire of ignorance and superstition and is a mill-stone leashed to liberty's neck which in time will enslave those who believe in such nonsense.

But eventually false tenets must fail, and truth triumph and take its proper place. Our efforts rightly directed will help to hasten that time which will be when the kingdom of God has sway, when men will obey and become humble citizens in this kingdom.

No honor can exceed that of advancing the Kingdom within our hearts. It is the prerogative of any who so desire, to occupy a place as citizen in God's kingdom and exercise the rights obtained thereby.

We have the privilege of voting, campaigning and executing therein. Churches may do this not as a ruling power but by each member using their rights as citizens in their country in a Christ-like manner.

This is a way of advancing the Kingdom of God and of His Christ. Edifying sermons on christian citizenship greatly accelerate the progress of Christ's rule in public matters and are a needed element in the purifying of politics.

Dr. Patten said in a speech at a conference: "There has also developed rapidly in the recent years a civic conscience and we have discovered that politics is a part of religion for the "Kingdom of God' means good citizenship."

We are discovering that good government is founded on good citizenship, and that good citizenship is the outgrowth of the kingdom of God within, and that when we are advancing the kingdom of God we are furthering civilization.

CHAPTER II

Ideal Government



GOVERNMENT pertains to different phases of the activities of mankind. It may be applied personally or politically, as the ruling of self or the ruling of a nation.

A person who attains self government or self mastery exercises an exemplary personal government. A people that exhibits self mastery in its administration is a perfect national government.

†Goethe said: "The best of all governments is that which teaches us to govern ourselves."

It lies not within our province to recommend certain laws in detail, to opine extensively on methods of procedure, to speculate on the advisability of referendums and initiatives, length of terms of office or duties attached thereto.

We wish to deal with what we consider deep and fundamental causes of outward forms and methods and endeavor to show that what is usually considered a cause is only the effect of a deeper or more hidden principle or cause—for an instance: The model government is one in which the best measures are executed for the greatest number—the individual interest conforming to the progress of the whole. To produce a government of complete justice as this would be there must be an underlying principle bringing it about, The justice is the effect of the hidden cause which is based on right living, so we claim that if the fountain head of unseen forces operate unchecked from the right source the secondary matters of form and methods will automatically harmonize.

Even the law primarily does not make a country what it is. Character is what makes a country or a people and the law is the effect or outcome of the composite character

†"Edward's Dictionary of Thought."

of the nation while the character is the great cause. The laws will be righteous or otherwise according to the moral status of the populace and not according to the form of government.

The country is made by the mentality back of the law. The law is simply the outcome of the mental activity of the people composing the nation.

Of course the law is the expression of the mentality back of it, but altho a law may be a good one another mentality may come into power—officials perchance of different views who may render it a figurehead thru uninforcement. So we perceive a government is not the law per se.

It is the power back of the law and that is constantly changing. The power of the government is the faith and the law and its enforcement is the works and they work together as faith and works. Works is the outgrowth of faith, and the law is the result of mental reasoning, according with faith.

While laws are essential to order and stability they are far from being all that we need as they cannot stand alone in the making of a commonwealth any more than a cold engine can pull a train of cars of itself alone.

Even tho the laws were all enforced there might still remain a lack that must be made up for the law to properly function.

In the first place righteous law is a requirement of the Utopian system of Rule, and in the second place the righteous enforcement of the law

It is generally conceded that the most satisfactory public administration consists in granting to all their right to enjoy freedom and the liberty to perform one's mission in life and pursue any helpful course and one that will not infringe on the rights of others. We are not to suppose it would countenance the idea that any one may do as he pleases regardless of the injury it might inflict on others or even on himself.

Solon said: "That is the most perfect government under which a wrong to the humblest is an offense to all."

We would expect that the most beneficent execution of the Powers that be would operate to encourage and stimulate advancement in science, education, art, commerce and business enterprises of all kinds and that it would promote the growth of all organizations working for upliftment and soul attainment and purity of life and also those for health and physical preservation and for the establishment of edifying amusements and recreations.

Good laws would be enacted and enforced with firmness and tempered with mercy. Justice and mercy would go hand in hand. To be brief laws would be made and enforced according to Biblical pattern and also according to our understanding of the prayer, "Thy will be done on earth as it is in heaven."

Leaders would ardently seek to see things from God's standpoint and perform their work in accordance with their understanding.

If the government were of the form of that of the United States we would imagine that every one of the Senators and Representatives, the President, Vice President, Cabinet and Supreme Court as well as all other public officials would diligently seek through prayer and study of the scriptures, thru the advice of friends, and thru their own properly directed intellects, to serve God and the people, as servants of God and as the leaders and helpers of the people.

The governors, state legislators, and all down to town clerk would likewise follow the dictates of conscience and strive to live worth-while lives.

In Joshua's last charge to his people we read in Joshua 24:1, "And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." They presented themselves before God their elders and heads,

their judges and their officers—can we not see that this is the method to pursue at the time of all crises in national life? It is the most reasonable course to follow in the private Christian life, hence the proper one in community life.

This system would produce good laws and good methods of rule. Anything short of it will give birth to the opposite.

It is said that Clara Kimball Young, when asked at the beginning of President Harding's administration: "What would you do if you were President Harding?" said: "I'd get down on my knees and pray. He's got an awful job ahead of him."

She struck the right keynote, for prayer is the key to open up a hard situation and often that is the only thing that will.

We would hardly consider present conditions in public affairs today an exhibition of perfection in the ruling of nations. They are a mixture of many grades.

For an example of mixture, take the case of a congressman who is using his influence and vote against the enforcement of prohibition thereby frustrating the high aims of democracy bringing about just so far a condition favorable for class rule instead of one that is conducive to the interests of the mass of the people.

There is not nor ever can be as long as selfishness and greed exist a simon pure administration of public duties.

We should put forth the effort to make it as nearly so as possible.

There might be a revelation on a large scale should a court of inquiry be instituted and every senator, representative, member of the supreme court and all in authority over us be subjected to an examination of motives and opinions by a series of questions as follows: Why did you seek or accept the office you now hold? What is your idea of what a man should be in his personal life

to fill the office of senator or representative or any other office? What is your highest motive in voting for a measure that affects the American people?

Are you working for yourself or for the nation? Do you curry favor with some corporation, trust or church to secure their vote and influence? Do you aim to vote for the good of all at whatever cost whether popular or not?

If truthful answers were given each of these questions, how many would show themselves to be real Americans?

A chosen few we trust.

Unselfish principles are positively essential in officials who are component parts of the State whose affairs are managed in the interests of humanity.

Making important national issues a subject of politics to bear on the influence and preferment of one party to the expense and browbeating of another is unbecoming in an advanced people worthy of the claim to 100 per cent Americanism. Wire pulling and intrigue in obtaining office for selfish reasons and favoring relatives and friends in return for assistance in campaigns without regard to capability is prostituting the spirit of patriotism that should burn in our hearts.

We may not hope for the realization of Utopian dreams of consummation under present disorders. Evil entered the heart of man and has forever stained and blighted what would otherwise have been the light and beauty of the unfortunate world.

The world will never get back to what it might have been and what it might be had it resisted the evil influences that have wrought havoc to humanity.

At the present time no visible prospect presents itself for the perfecting of a code of national rule which shall be devoid of flaws, nevertheless as we are to aim to follow our example—the Son of man—who is our pattern for man, let us likewise purpose to imitate and to materialize our beliefs of what is the more efficient in the

management and execution of the preponderous business matters of the masses.

Nothing need hinder the procurement of superior state relations at any time. Nothing needed to have prevented the securing of it at any time in the world's history.

Could the intellectual energies of the populace be directed into normal channels, and by normal channels we mean those for which they are suited by nature and creation to follow—the avenues of correct thinking, acting and being,—and the world willed, wished and won, Utopia would perch its banner on Victory's brow and proclaim true freedom to all.

Ignorance and evil tendencies form a barrier to the building up of perfectly efficient commonwealths. All things have been provided for the integrity and happiness of the race of man but man himself frustrates the Divine forethought and destroys his own happiness in life by incorrect mental reasoning and willing.

Probably the best example on record of a model ruling power is that of the children of Israel under the leadership of Moses.

Moses piloted a ship of State unique in the world's history. His designation not that of King, Emperor or President was simplified to Leader. Entrusted with great power, his integrity stood the test and furnished an example worthy of imitation by those occupying similar positions. His forty years of discipline stood him in good stead and his mistaken notion of reform in former years thru the slaying of the Egyptian contributed to a spirit of meekness—a trait which rendered him forever famous.

What to name the manner of Moses' ruling is rather uncertain and tho often designated a Theocracy it was not strictly so according to good authority, there being a lack of priests in his cabinet, at least up to the time the work became too burdensome.

It is a matter of speculation how this form of sovereignty would work today. We do not hear of agitation

on this subject, democracies and republics being popular in this age and still fault is found even with these forms of organization.

It is quite certain that a theocracy would fail at the present time did the people, like the Israelites, insist on having a king.

Under Moses the people were cared for in miraculous ways. Not one feeble one was in their number while traveling in the wilderness and their clothes resisted wear. They were strikingly furnished with food and water, led by a pillar of fire by night and a cloud by day, and what limit would have been placed on the tender Fatherly care for them had they not murmured and complained of their lot. Their querulous disposition robbed them of the joy of contentment and gratitude just as it does today those who are traveling in the wilderness of sin and criticism.

They trusted neither God nor Moses, therefore failed to enter Canaan land at Kadesh Barnea, and therefore wandered forty years longer in a land uninviting and barren compared to what faith and trust would have brought them into. How many are today at Kadesh Barnea hesitating, and fearing the giants and walled cities of the land.

Moses was an exemplary leader. He sought instructions from God instead of leaning to his own understanding. His obedience, and eagerness to please God brought him favorable results.

When the work of State grew too irksome Moses was instructed to appoint helpers as told in Ex. 18:21: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers."

Able men, those who fear God, men of truth, hating covetousness. Ah, that is one secret of the success of this method of doing business for the public.

Moses the meek, not the weak Moses failed, human-like

in a few particulars—and who does not—but in the main he was an outstanding success and the method of procedure prospered because he carried out the instructions God gave him for the people.

And in Deut. 1:16, 17 is a sample of God's way of dealing with a people through Moses: "And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."

We believe that instruction given to Moses in Deut. 1:16, 17 should be printed in large letters and hung in every court room, and legislative hall in the land, and put in all law books as a part of the knowledge required in examinations for the bar. Let me repeat it:

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."

The administration under Moses, was apparently a one man rule. It might have appeared so to a part of the 600,000 individuals composing the number, especially to the rabble, but all plans and moves and laws were from above thru their leader and not from Moses himself.

Had Moses failed to faithfully administer, the quality of the government would have become similar to that under kings and emperors, but it served the people well because Moses stood true to God and the people.

This illustration demonstrates the fact that the effici-

ency of public execution consists not in its form or laws alone but also in the spirit of its administration.

William Penn and his colony in America was a miniature government within a government. Penn was a sort of Moses to the people of his colony. He owned the land of his occupancy and made good laws for the people, many of them remaining in Pennsylvania up to the present time, it is said. Thru his ideas of war and religion he won over his "Indian neighbors" and lived in peace and good fellowship with them. What might not many other leaders of nations do did they practice his kind of religion. It brought desirable results with the red man but it is hard to tell whether it would have been as salutary with neighbors as religiously fanatical and as stony-hearted as those of Europe in his day.

It is quite safe to say had the other colonies co-existent with that of William Penn pursued the same policy as he, many Indian wars or civil and foreign quarrels would never have been recorded on the pages of history.

President Harding made a good beginning in his inauguration. When he took the Bible to kiss it, he put his finger, it is stated, on a passage from Micah 6:8 which reads: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

What more appropriate message could he have received? Notice that justice and mercy are linked together. This is indeed an inspiring thought for us all.

In transacting the immense business of conducting national affairs some system is essential and we may find flaws in all of them. The people are a mixture of good and bad, therefore public affairs are also.

Let those who sense the need of reform stand true to conviction and do all in their power to uplift for this is our only hope for improvement.

Christians have a great responsibility and opportunity

to help the world upward. If they do not act who will? Surely not those who are not interested.

The salvation of the world must come thru followers of Christ as only Christ has the remedy and cure.

It is often stated by good people that they are not interested in politics. As an excuse the rottenness of public business is given for not mixing in them. That this is poor policy is evident in that the failure of christians to participate in public affairs increases the amount of wrong in them.

We quote from an article in the "Light:" "Evil forces control Chicago not by reason of their numbers but because 50,000 of the church people of Chicago had disenfranchised themselves."

Politics should be pure and christians can help make them so. The worse the condition the greater the need of help.

Hundreds of years ago Plato said: "The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men."

We must not withdraw ourselves from our universal moral and spiritual interests more than from personal ones as really they are one interest and are of more importance than methods of doing things, assuming of course that the methods are good, for who can conceive of any particular form of government that will always bring satisfactory results. Will not any power however vested misrule if it so choose?

The saying, "What's in a name," might be paralleled with what's in the form of a government. The methods of teaching pupils are all good if they serve the purpose intended. The different ways of farming are practical if they produce good crops. The form or method of governing a people is efficient if it accomplishes desirable results.

Therefore the ideal government consists not in its form or method so much as in its fruit.

Calhoun is quoted as saying: "The government of the

uncontrolled numerical majority is but the absolute and despotic form of popular government, just as the uncontrolled will of one man is monarchy."

The all important requisite is quality in preference to form or method. The quality of the individual makes or unmakes efficiency and efficiency is dependent on true religion.

As before stated, Christ is the perfect exemplar and pattern of life and it is the christian character that endeavors to follow as near as possible the perfect man. This is the aim of the proper individual.

A government or nation is a collection of individuals, consequently if all strive to follow their highest convictions of what constitutes a perfect government the result will be a nation of the highest type.

We use Christ as our ideal because he is never spoken of as being sick or diseased. He was, as far as we know, a perfect type of health. He healed others, Himself He needed not to heal. His physical development was complete.

Having the God nature united with the human he doubtless knew all science and language and was possessed of all knowledge and learning, more than could be put into book form.

He created the world so that he knew all about the stone age and the pre-historic age. He had all knowledge of fossils and varied rock and earth formations and knew whether or not they were for millions of years in process of formation.

A work on geology Christ could have published would not outgrow its reliability every decade. It would do away with the mooted question on the conflict of science and religion. Man's knowledge systematized called science is ever changing and the world inconsistently imagines the Bible, to be reliable, must conform to these varied changes.

Christ's mental unfoldment was flawless.

Christ discerned the thoughts of men before expressed and his power to heal was limitless. He was the embodiment of all virtue and essence of all holy attributes. His heart of love and passion for doing good, his compassion and pity for humanity, his self-denial and sacrifice for the world make Him the greatest personality ever known to mankind.

His physical and mental growth was without defect and we all know his soul life could not be surpassed.

A nation composed of followers of this unparalleled copy, or of persons striving toward that end, constitutes one that is of the highest grade of civilization.

The present status of civilization is a faint representative of what the world might have reached had it continuously progressed since the creation instead of retrograding in so many particulars. Bishop Bell says: "The world is yet in its swaddling clothes, it is yet making mud pies."

There are human mountain peaks of civilization such as Abraham, Moses, David, St. Paul, Huss, Luther, Garibaldi, Washington, Lincoln, Frances Willard and Roosevelt and also many more that could be cited. There are few compared with what might have been.

Can you imagine at what stage of progress the world would have been had each individual on earth from Adam down the line, developed and advanced according to the design of the Creator? We are incapable of forming a correct idea of such an exalted state of society had this been the case. Would that we might be able to witness a spectacle so grand.

Visionary? Yes, but a fine subject for reflection, and tho visionary to us because so utterly impossible now, was it not the vision and purpose of our Maker as well as his desire when he conceived the idea of creation, that it should be so?

We suppose that a truly model form of rule was never known where were dealt out justice, mercy, liberty, equality and all known good unless it was that under Moses.

Only one, if that was one, materializing thru the thousands of years the world has been existing.

By this time we should be nearing perfection, instead look at the different nations of the earth, many of them miserably governed, torn by inter-strife, starved, oppressed, unhappy beings seeking comfort and happiness, ignorant of how to obtain them. Destitute, bleeding, fighting, ignorant peoples how pitiable their plight. Note the history of only the past few hundred years—the record is not an enviable one.

Conditions prove that time, experience, education or power will not make a desirable domain if there exists a lack of morality and righteousness.

A country is always as the grade of its average citizen. It depends on the physical, educational, moral and spiritual status of the inhabitants. The status is the index of its grade of civilization.

Let your mind wander over the face of the earth from occident to orient and notice if this be not true and strange as it may seem the oldest nations are the lowest in the scale.

Starting in the extreme east progression has worked westward culminating in America.

What government is superior to that of the United States of America? Did not the World War prove that it stands at the top? During that awful struggle it went "over the top," and under God tipped the scales in favor of the Allies as its part in winning the war.

America is looked up to above all other countries by the weak nations of earth. Its President during and after the World War led negotiations none of which were dependable until bearing the stamp of American approval.

There is a reason.

While the Great Powers are endeavoring to draw the United States into all international parleys, feeling the need of her assistance, it shows the power and influence she exerts on other nations of earth and their respect and

confidence concerning the settlement of problems they seem to be unable to solve.

It would be well if nations who so much desire the economic assistance and military protection of America, would study the open secret of America's strength and proceed to likewise strengthen their own home defenses.

America's power comes not by chance; it comes by laws that govern the results of right and wrong as much as that waukee beer has made her famous, and so it has but not health comes or is preserved by submission to the laws of nature, and any nation may be strong.

The power and prosperity of the United States depends on the observance of these laws. As soon as they are violated to any great extent we believe her position will become in time as those who are now imploring her help.

America has become famous. It is claimed that Milwaukee is the greatest nation of earth. She might well dispense with beer and liquor fame for that has weakened America's influence abroad to which missionaries can witness.

In spite of her faults America has been exalted. The Bible says righteousness exalteth a nation and evidently it is because of what righteousness there is in the nation; not because she is so very much better than some other nations but because she does in a greater degree follow the Divine idea of progression.

America is not honored because of her armies, battle-ships or air-planes, but for her humanity and for her aims for the good of the world more than for herself alone; not for her wealth, education, power or public institutions but for her faith in God and for the good she has done.

America habitually sends relief to suffering peoples. She has fought for other countries and liberated them from their oppressors, and protected them as in the case of Cuba and the Philippines.

Of course in some instances the work could have been better done as in the liberating of the Filipinos. It

seemed to be a sort of patched-up affair, for after the United States fought to free them from bondage which was ecclesiastical whether we realize it or not, the bondage was partially reinstalled, which need not be surprising, for the America stands at the head of the class she is a patched-up affair herself in some respects.

However we think America in her laws and their execution and spirit of love for humanity is of high rank and this sentiment is in harmony with that expressed in the "Congressional Record" by a senator as follows: "To me the creed of America is: A country founded upon absolute justice to all, with the door of opportunity open wide and with facilities for general education everywhere available; a place where the fullest liberty prevails and where every man and woman is equal before the law. This creed means to me: a thrilling pride in the glorious history which has established it and loyalty to the principles which it declares; and a determination, by every means in my power, that it shall be transmitted to the next generation untainted and unweakened."

The United States in its government lacks many attributes belonging to perfection, but she has many noble traits and is at times an inspiration to the nations of earth. Like her subjects she is not wholly developed along some lines.

There is need of more encouragement in agriculture, irrigation, commerce, invention, education, sanitation, good literature, in charity, benevolence and love toward humanity and God—much more—however she has great reason to be proud of what she has accomplished and how our hearts swelled with pride, patriotism and gratitude when our America thru the power of God sat queen of the world while putting a stop to the awful butchery of the youth and flower of the nations of many lands.

She is making many wonderful strides upward but untoward influences are eternally seeking to tear down and

to check the growth of progress by obstructing the Divine plan of overcoming obstacles to advancement.

Our forefathers of a recent century caught a flash of light from the heavenly regions in their fierce persecutions and recorded their vision in what is known as the "Mayflower Compact."

"Anno Domini 1620:

In the name of God, Amen, we doe by these presents solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together into a civil body politick and by virtue hereof to enact, constitute and frame such just and equal laws, as shall be thought most meete and convenient for the general good of the colonie."

Apropos to this subject Katherine Lee Bates beautifully expresses her Pilgrim patriotism in the following lines:

"O beautiful for Pilgrim feet
Whose stern impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America!! America!!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for glorious tale
O liberating strife,
When valiantly, for man's avail,
Men lavished precious life!
America!! America!!
May God thy gold refine,
'Till all success be nobleness,
And ev'ry gain divine."

Well may those who are so fortunate as to live under a government like that of America sing: "My country 'tis of thee, Sweet land of liberty."

Do we appreciate living in this "Sweet land of liberty" where no man, as a rule, may tell another man to do ought that will rob him of his own free will and initiative when rightly directed?

Man was created and placed on earth to follow the Divine idea. As concerning his relation to God we believe man should be instrumental in all his acts doing as directed thru his will, judgment, reason and conscience.

As concerning man's relation to man he should be independent providing he acts within his own circle where he belongs and where he is placed by his maker, unless God places him under man.

Even tho man serves his fellow-man as a servant and is under his direction he may do so from choice and still be exercising his independence in thot and mind action and may possess mental freedom which is every man's prerogative.

We learn from 1 Cor. 7:21, 22 the following: "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

Worked out in government it is apparent that A. Phelps expressed this idea in his saying that: "To foster the exercise of independent thought in its application to the Utopian methods of public rule of world interests denominationalism should be eliminated in government and relegated to the individual conscience and legislation be enacted in the interests of the world's needs."

He also says: "Other things being equal, that is the best government which most liberally lets its subjects or citizens alone. Through the whole range of authority he governs best who governs least."

No man may say to another you may read this but not that. No man may say you must believe this but not that or say you must do this but not that if he is peacefully and usefully employed.

Channing says: "The less government the better, if society be kept in peace and prosperity."

As many varied opinions exist as to what principle should be the controlling element in the management of nations or of the world as there are minds giving expression to their views.

Burke gives his idea as follows: "No government ought to exist for the purpose of checking the prosperity of its people or to allow such a principle in its policy."

Thaddeus Stevens says: "No government can be free that does not allow all its citizens to participate in the formation and execution of her laws. Every other government is a despotism."

Mrs. Jamison writes that: "All government and exercise of power, no matter in what form, which is not based on love, and directed by knowledge, is tyranny."

Many are the opinions of different minds. N. M. Butler says: "If the recall of the judiciary should be established in this country it would not be long before our history would tell the story of the tyranny and injustice that usually follow upon a judiciary made immediately dependent upon a voting population."

If a judge has power to interpret the law without fear of popular displeasure he might become tyrannical as well as the "voting population" or any officer or king were he an unprincipled man.

If the recall of the judiciary would result in tyranny and injustice why should not the result be the same in the recall of any other public servant—the impeachment of a President for example.

Whatever the form or method of a ruling power we hold to be true the sentiment: "The decay of nations is brought about by infidelity to the God of nations," also, "A nation to be prosperous must be 'rectus in curia'—right with God."

The Bible says: "Blessed is the nation whose God is the Lord."

We quote Dr. Kelly as saying: "A nation lives by its God given high ideals, its morals; all else is incidental."

It also lives by the support of those who accord with Jefferson's declaration that "we should love our country better than ourselves," and also lives through faith in God as the Ruler and guide of all mankind.

CHAPTER III

The Perfect Person



THE idea of the Ideal Person requires emphasis because of its prominence as an essential factor in the production of an ideal civilization. From the human standpoint the 100 per cent person is the foundation of the 100 per cent government and furnishes the material necessary in maintaining it.

In his life the ideal first grade man emanates perpetual optimism. He charges his personality with the dynamic force of enthusiastic living; he keeps himself in connection with the live wires of current events; he is a type of electrical manifestation in his lightning like thot and thundering expression of the thought.

He is a Billy Sunday enthusiast or a Dr. Mahood example of all around development—he is a something—not content to remain in the luke-warm temperature of the ancient church of Laodicea—he is not a nerve strainer but a nerve conservator, not a destroyer but a builder. He uses his mind as a constructive agency not as a destructive one. He does not berate himself but says: "I'll do better." He doesn't laud and magnify himself but is happy he can do a little to help answer his prayer "Thy kingdom come and Thy will be done on earth as it is in heaven." He gets all he can honestly, gives all he can consistently and saves all he can economically. The successful person flies over difficulties, goes around them or tunnels thru them according to circumstances, and doesn't think of things as being hard and will think less of his trials, tribulations, losses, heart-aches, hurt feelings, sicknesses, etc., than he will of how to successfully meet them—die out to them or conquer them or rather conquer himself and get back to normalcy.

It may require a little time to learn to flap the wings

of faith and trust and fly over these blessings in disguise but he makes a successful flight.

A few rules of life that might be of profit to one striving for the best development are as follows:

Never berate yourself, say: "I'll do better." Remember that others are apt to think of you what you think of yourself.

Lean on yourself, not on others; lean on your immortal self and God, not on human friendships. Let others lean on you if they must.

Value true friendship as a priceless treasure.

Live so that you can respect yourself "when you see yourself as you pass by."

Be your own friend as well as the friend of others.

Never think others are thinking disparagingly of you. You are possibly mistaken.

Never think disparagingly of others in their motives. You are very probably in error.

In order to maintain the high physical standard a prosperous aspirant aims to cultivate, care is taken to observe rules that govern the body in its upkeep. Personal cleanliness, exercise, correct breathing, eating, drinking, dressing, resting and sleeping are the outward modes of care needed to be given to God's temple, the body. None of these may be neglected without loss, and as eternal vigilance is the price of liberty so eternal vigilance in observing the laws of nature and of God is the price of health.

The mind is cared for as well as the body and there are laws governing its welfare that are important to observe. The mind is so intricately connected with the soul that it is difficult to distinguish the dividing line.

The one uniformly developing stores the mind with helpful and useful knowledge and will do so until he passes on and doubtless continues so to do in the great beyond. He considers knowledge, education, mental growth and discipline essential to progress and is ever on the

alert to infrom himself of all things edifying that come within his reach.

He observes however the rules of rest and labor and is not so enthusiastic as to forget the welfare of his body and mind in the great affair of storing the mind with treasure. He takes proper rest, recreation and change, aiming at an all around progress of his three fold nature. His delight in learning about the never ending things of interest that fill the wonderful and beautiful world is unbounded and wonder and enthusiasm raise him above the petty things of life to an atmosphere of keen delight. He has no time to think of unprofitable and foolish things but enjoys life as was intended he should in a way that satisfies.

The well disciplined mind gives of his knowledge: he gathers not to keep but to sow and considers his mental storehouse only a temporary place for useful material—differing from material substance, for we may give the treasures of the mind many times over and still keep them. Our Hero is not content with self-appropriation only as a means of preparation and growth for himself and for communicating to others that they also may be benefited.

The mental expert notes that aside from the outward forms of observance of the laws of health there is another law perhaps more essential which is that of the effect of the action of the mind on the health of the body, which brings us to a phase of human life where one department of the three fold nature so intermingles with another that it is impossible to keep them entirely distinct. All three divisions—the physical, mental and spiritual—are so closely connected and joined in one and so unmistakably so that at times they seem to be one whole entity and indeed they are as constituting what we designate as person.

The condition of the health for either good or bad is affected by the mental attitudes, mental application or

labor, or by mental knowledge; and spiritually the health of a person is influenced either favorably or unfavorably by the mental processes governed by the influence of good or evil on the person.

We cannot separate ourselves into three different parts entirely separate from each other as all are so closely related that at times their identity is lost and can be referred to only as a phase when they present themselves in more distinct form.

It is like the Trinity, the three Gods in one; they are one with three manifestations of the same spirit each having its individual function. Rain, snow and ice are one—water—but different manifestations of water.

Now we see through a glass darkly but then face to face. The future will reveal a better understanding of the mystery that surrounds God and our being when those who enter the future state untrammelled by the flesh, are released.

The health of the body is influenced by the health of the soul and mind. The mind is affected by the body and soul and the soul is affected by the mind and body. Thus are we one.

On spiritual development depends the usefulness of the whole man; he may have a fine physique, he may be a great scholar and yet if he fails spiritually he fails in the greatest of all.

We have examples of people who are well developed physically and also of those whose mental attainments excel who do not especially give evidence of soul growth. They are not what they would be if developed spiritually in connection with full development of mind and body.

The finishing touch is missing, the christianizing influence is lacking; the fitness for the stilling of life's troubled waters has never been attended to; the light that shines to show the way of life has never been connected up and turned on for the battery has never been charged.

The perfect man is developed spiritually and developed

up to date; his heart sympathies are burning with intense longing to help; he wants to help fundamentally, lastingly and rightly. He loves the sky, the trees, the flowers and grass, the birds, the waters, the beasts and creeping things, and above all he loves to see man recognize the fatherhood of God and brotherhood of man and to see people live as tho they had discovered the purpose of life.

The man who properly nurtures his religious life is free from worry; he does not knowingly disobey God by undue anxiety; he has learned of the influence it has on his body, mind and soul and finds himself entirely out of his element in such an atmosphere. He lives in a manner favorable to trusting.

People find great difficulty in not worrying, evidently either because of ignorance of the way or because of not living in a favorable manner for the exercise of faith.

The cause may be the tongue or an unfavorable condition of the heart which is in control of the tongue—the tongue itself is an innocent member but that which prompts its action may cause it to be useful or otherwise.

Let us read what the Bible says about it:

Ps. 34:13: "Keep thy tongue from evil, and thy lips from speaking guile."

Prov. 15:4: "A wholesome tongue is a tree of life."

Prov. 21:23: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

Jas. 3:6: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Jas. 3:8: "But the tongue can no man tame; it is an unruly evil, full of deadly poison."

Believers—partial believers—keep up their relationship with satan with their tongue. They look on others as lost and on themselves as saved even tho their tongue be not tamed—it will tell the faults of good people when there is no call for it. The tongue is a "fire" and it

is set on fire of hell; so remember this dear ones when tempted to repeat things of others that do not spring from love—remember you are speaking the devil's thots not those of God. The tongue can no man tame because there must be a condition of righteousness in the heart that prompts the tongue and causes it to speak only that which is edifying.

The only way we can rule the tongue is to let God rule the heart and professed christians need to see to it that they give their tongue to the Lord that it be not used for satan. No more common fault is found among God's people than unnecessary criticism and judging of each other and we would be appalled did we realize the harm resulting from it.

The lack of self control of the tongue is a destroyer of faith.

The all around developed man is a very prominent person in the world considered in the light of his need and helpfulness and power and he fits in his place like a brick in the making of an immense structure.

He is really the most important personality in the great mass of humanity that has been born on the earth, and in so far as he conforms to the psychic laws of God concerning man and his ethical standard of principles, he rules within his realm and is a king and priest within his circle of influence.

He is the hope of the world and the joy and pride of Jehovah: he stands next to Christ, from the human standpoint, in the hope of the redemption of the world. The perfect man—not the perfect God-man—is God's masterpiece developed. "We are fearfully and wonderfully made" may refer to the perfect all around man as well as to the physical man.

What pleasure God must have taken to produce such an expression of wisdom and skill, placing within his mechanism a spark of divine fire, an immortal portion of

life which is a part of Himself and is God in us the hope of Glory, and eternal life commencing here on earth.

There are perfect people—they are mentioned several times in the Bible. Some think people must be gods to be perfect and therefore conclude there is no one perfect on earth. It is strange that Christ would say: "Be ye therefore perfect, even as your Father which is in heaven is perfect," if it is impossible so to be. We do not get Christ's meaning.

We understand God's idea of a perfect man to be one whose love toward him is perfect, not his knowledge nor judgment nor always his conduct, as that is sometimes affected by error in judgment; but one who renders Him his whole-hearted service and devotion.

We are aware that the perfect life may be considered to be too religious, and there is a way in which we may become too religious, but we can never become too much like Christ.

The person who has made the most of himself religiously is not contented to live in any state until the keynote of praise we find in Psalms and in other places in the Bible strike a harmonious chord in his being. Run thru the Psalms where it says: "Sing unto the Lord," or, "O, that men would praise the Lord for His goodness and for His mercy to the children of men." Does this sentiment sound a harmonious response in the heart? If so we are in good tune.

We all need tuning up occasionally.

The best personality is produced through Bible teaching which is the foundation of optimism. The Bible teaches always to look upward, it always enjoins us to be courageous, to faint not, and to be hopeful and teaches how to be that way. An illuminating example is given in 2 Cor. 12:10 where Paul says: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Most of us take pleasure in going to

the sea-side, in attending banquets and balls and in receiving honors, but the Bible teaches that pleasure may be found in what the world usually considers deep sorrow, or great afflictions.

Many of the great mysteries of life may be solved by ascertaining how to find pleasure in the chaos of disappointments, sorrows and distresses. It involves the attitude of faith, submission and action to find it. If Paul found it we can.

The study of the Bible will unravel many of the mysteries of life; its teaching is one of the greatest evidences of the genuineness of the Christian religion that exists. How can we doubt it? In Psalms we read: "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Pages could be filled quoting optimistic passages of scripture from the most wonderful book ever published.

No other book can compare with the Bible any more than the moon can compare with the sun. The moon shines by borrowed light from the sun, and all books shine, if they shine at all, by borrowed light from the Bible.

The great idea of life is to get God's idea of life and then endeavor to carry it out.

In order to do this we must cultivate a desire to know God, and to learn his pleasure concerning humanity. It necessitates a willingness to pay the price involved in following out knowledge gained and may mean unpopularity, self denial or sacrifice but it also means success. If our desires in this direction are torpid a reorganization of our moral forces should be made to place us in a proper attitude toward life and one that will bring to us the real value of living and equip us with moral and intellectual strength of a nature to produce strong, efficient and pleasing personality.

In our endeavor to get God's idea of life others may impart to us God's thots. Preachers are supposed to do this or anyone who earnestly seeks to understand God

may do so. Mistakes may be made but the earnest seeker makes a better average than those not particular about their thots.

God's thots are discerned in His Word, for example: His thot is for our protection when he says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." God's word is calculated to regulate our thots to accord with His pleasure.

Man's highest privilege is to make a supreme effort to ascertain his Creator's thots for him as revealed thru nature, revelation and experience. Man should think God's thots insofar as man is concerned.

If man will think the thots that God gives, evil influences will become powerless provided he acts according to the thots and accepts them in his heart. In this way the power of darkness will be vanquished, and justice, peace and love will reign.

† "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; think on these things."

He who trains his mind to think God's thot as expressed in His Word and who lives accordingly will conform to the conditions of salvation and afterward enter into divine union of soul and receive enduement of power thru the baptism of the Holy Spirit.

The word of God is the principal guide for right thinking, and right thinking produces the ideal person.

And his future outlook is brightened with joyous anticipation as he contemplates the passing to the beautiful beyond—a prepared person to a prepared place.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17).

† Philippians 4:8.

CHAPTER IV

Blue Laws



THE subject of the "Blue Laws" has been considerably revived since the world war. It is said they were called blue laws from the color of the books extant in 1650 formerly containing laws now known as blue laws.

They record some very ridiculous and drastic laws supposed to be founded on Bible precepts but in reality some of them seem to have arisen from a very different source.

The blue laws for the most part have been in the garret for some time and the style is somewhat out of fashion so that considerable making over will be necessary before being ready for use.

Error is often mixed with truth which is deceiving and will catch the surface thinker; so these laws which look rather odd and out of place after so many years of Rip Van Winkle slumber require a thoro sifting for a man made law supposed to be taken from Bible teachings but which does not agree therewith is one of the most harmful that can be framed.

A great need of the time is a committee of investigation competent to discern the true from the false, to select the laws and also to interpret them, for even if the text is taken word for word from the Bible there remains the need of correct interpretation.

Too much care and meditation is not likely to be given in finding and giving the true meaning of Bible laws that should govern the conduct of individuals thru the laws of the land.

Great care and great wisdom should be exercised that God be interpreted as correctly as possible.

The failure in the past in making laws that were supposed to be founded on scripture and were not and also

the misunderstanding of those that were, has brot a great prejudice in the world's thot, making it difficult to re-interpret and re-incorporate Bible law into the code of a country.

Only those who are educated, cultured and spiritual are fitted for such a task. Not only the erudite but those with spiritual eyesight and in-sight, who sense the deep things of God are competent to undertake such an important work.

The Pharisees had a very incorrect idea of how Christ and his followers should keep the Sabbath, and criticized them for it: so have those of many different religions done in spirit down thru the centuries. The Pharisees taught for doctrine the commandments of men (Matt. 15:9) and that is the trouble with some of the blue laws and also with some of the church rules, the mixture of the "commandments of men" with the commandments of God, and like the Pharisees, those churches practice the commandments of men in preference to those of God.

We must look out for the modern Pharisee but be careful not to swing too far the other way. Christ is the only way. He corrected many things, and people about him, especially the Pharisees who were so strict on religious law and so lax on charity, sympathy and love.

"Render therefore unto Caesar the things which be Caesar's" was one thing Christ said concerning our duty to the government and he rebuked the life of the Pharisees when he reproved them for their hypocrisy and long prayers in public to be seen of men, both instances showing that the people sometimes fail to grasp Christ's meaning regarding private and also public life.

Christ teaches reasonableness in the keeping the Sabbath day. He tells the Pharisees that the Son of man is Lord even of the Sabbath day when they were accusing the disciples of picking corn on the Sabbath to eat.

Christ said the Sabbath was made for man. Of course he did not mean that it was made for man as a day in which he might break His laws, but made as a day to devote especially to his upliftment. The Sabbath was made for man's spiritual advancement.

In our proneness to misinterpret the Bible lies the danger in making "Blue Laws". Herein has been the danger thru the years of the past. While we should have laws to conform to the teachings of Christ, yet his teachings are so often misunderstood that great harm has resulted.

A careful study of the scriptures will reveal Christ as a pattern of consistency and reasonableness, not a harsh, unfeeling, critical insistent that the law shall be obeyed to the letter. We will apprehend that he is not an extremist as interpreted by some professed followers. And tho he is not lax in any sense of the word in his insistence on obedience of the law, it is always tempered with mercy and love according to circumstances. He looks at the motives and affections of the heart and pronounces righteous judgment. This is our interpretation of the world's greatest personality.

It is easy to lapse into the old form of the law that existed before the gospel dispensation and become legal christians. We are still under the old law of the commandments, but Christ has added unto them a wonderful new law, the law of kindness, compassion and love. Christ rebuked the Pharisees for overlooking the law of love when he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

The Pharisees did not know Christ nor were they possessed of his spirit. It is absolutely necessary to distinguish between the laws of God and the command-

ments of men before it is safe to apply religious laws to public rule.

In selecting or framing laws a consciousness of the striking contrast given in the Bible between the "fruit of the Spirit" and "the works of the flesh," kept in mind will greatly assist the law-maker in his important task so fraught with good or ill results.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness and revellings.

This striking contrast may well serve as a guide not only in the making of laws but in every day life.

It might serve as an eyeopener to authors of inconsistent blue laws, or as an off-set to those who are so strict on pharisaical laws, if people would begin to add laws that every one must legislate humanitarian laws and that the people must have the spirit of Christ in the heart and that they must love their fellows and so on. If such a thing were possible and the law could be enforced it would take a lot of driftwood out of the blue laws and place the Pharisees under the ban of the laws of love and mercy.

Such restrictions placed on law makers would then be beneficial, because it would make people good. God places these restrictions on law makers and He alone can enforce them and it is quite possible that God cannot in some cases, only by pronouncing the penalty.

The cause of law breaking lies either in the abnormal condition of the law or of the will that works thru the human heart controlling the individual conduct.

God does not and man cannot control the human will in others. In this respect each one is regnant and possesses a power greater than God exercises over the in-

dividual. God has conferred this power on man and tho He could control the will if He chose, He does not, for then man would cease to be a free moral agent. Man may defy the world and God but he cannot escape the penalty. Man has the mental power to disobey God and man and no law can prevent it, only the penalty can be applied. Man may be punished outwardly but not controlled inwardly.

This is a wonderful power entrusted to mankind and it is a great calamity that man abuses it. When used aright it is of great value for by it man has the keeping of his soul within himself; a power no man may take from him. So it is useless to make laws controlling the inner man, however God has made such laws and we are responsible to Him for their self enforcement.

As a protection for society, laws are necessary for the outward control of man in the enforcement of which man is not immune.

There are many laws in the Bible for controlling the inner man and each individual must enforce them in his own life by his own will for no one else can. God and friends may help but man must take the initiative.

We can legislate the outward keeping of the Sabbath but not the inward keeping of it which is really the only keeping of it.

I might read two chapters of the Bible every day but if I do not get the meaning of it and the food out of it, I am not reading it in the true sense. I may declare my love for my friend but if I do not love him in my heart I am not his friend.

The best application that can be made of law is the enforcement of it in the individual by the individual himself for that regulates both the outward and inward life.

The law of the commandments is especially for the outward life and the law of the gospel is for the inner life, which controls the outward.

It is possible that well meaning people who are zealous

in enforcing unwise man made laws, may fail to see that in their own hearts may be a failure in keeping God's law of love, as well as the failure in the people in keeping the outward law against Sabbath breaking. We may keep the laws of outward moral conduct and "outwardly appear righteous unto men," we may keep the letter of the law and simultaneously violate God's most wonderful law of love.

However we should have proper laws against the violation of God's laws in the keeping of the Lord's day.

A qualified legislator must enact laws with a high motive and desire for the highest good of all.

In the United States great effort has been made and much time and money have been used to obtain a national prohibition law and the fight was victorious. Subsequently a strenuous effort was made to repeal the law and make it void but the effort was without avail which fact will stand out as a national honor and will act as a reinforcement in the bulwarks of our national defense. Had the United States yielded to the hue and cry of the producers of drunkards, sorry would have been the position of America among the nations of the world today, and God pity us for what might happen in the future in such a case, in the addition of the shame and humiliation of America's undoing in a failure to be able to help the world more efficiently in the coming crisis when so much of the world seems to be on the verge of collapse.

It means something when a nation stands true to a righteous law. Let the idea be burned into the hearts of the people forever that it be not plunged into the abyss of woe and despair. However men may strive to repeal the national prohibition law in the future—either the law or the spirit of it—we should remember that the law exists just the same whether written in the United States statutes or not, because it is God's law which cannot be repealed nor amended, neither taken out of his constitution by a two-thirds or by a three-thirds vote.

We cannot get away from it nor the penalty attached to its violation.

Thus it is with all of God's laws; they are written for us, let us accept them.

When the blue laws are made up of God's laws and executed according to God's ways then will they be of service and of great value to the people.

God's laws are ready made and they are not obsolete. Man cannot be a drunkard or an adulterer or an idolater without breaking God's law. It is a deception to think because a law is not on our statute books that there is no other law or penalty against the wrong.

It is said that a very wealthy man had a wife who became insane. Desiring to marry again it is said that he influenced the state legislature to enact a law permitting a man to re-marry whose wife was insane. This released the deluded man from trouble with the civil law but in no wise excused him from God's law which he would have to meet eventually.

It is Divine law we should have and Divine law only.

It is futile to use a substitute or any law contrary to Bible law.

The divorce laws in America—one of the most civilized nations of the earth—are stretched far beyond the border line of Bible sanction.

Only one offense justifies divorce. We do not read in the Bible of divorce being granted for desertion, cruelty, incompatibility of temper or for lack of support. These reasons might justify grounds for separate living but not for divorce and re-marriage.

People clamor for what they want, and for laws that allow self-indulgence. It is wise to work for scriptural law—that which is best for us—not for laws that give license to do wrong.

Would we be any better off should our civil code not prohibit the liquor traffic or wrong pleas for divorce when God says: "Thou shalt not?"

We haggle God's laws and make them to suit public sentiment and think we may break them with impunity when the civil law permits it.

Let the people remember that the Lord reigns forever. Jehovah's law represents the supreme court, above which there is no appeal. It is one higher than the Supreme Court at Washington, D. C., and would still be higher were there a "World Court."

A supreme court is supposed to be the exponent of justice and mercy. It should be and doubtless the original conception of the idea of such a tribunal was born of a desire that it would be, however there may be instances when this is not the case and fortunately in the interest of human needs another and higher court exists above, the final and great tribunal of justice, mercy and love to whom we may make our last appeal, the realization of whose rulings if not experienced on earth may be received in our future sojourn.

God made law and it should be obeyed and enforced, else why does it exist. God enforces law in the spirit of justice and mercy and we need to remember that He enforces His laws whether man does or not. God does not make make-believe laws for a pretense. We seem either to forget or are ignorant of this fact.

It is futile to resist eternally fixed laws less easily changed than those of the Medes and Persians—the everlasting laws of right.

It does not so much matter what humanity thinks about the laws, the important question is whether our laws reflect the righteous law and commandments of the author of all precepts.

CHAPTER V

Religion and Reform and Religious Beliefs

T is not supposed that those who do not believe in the Bible would accept the evidence given, which is founded on scripture, as proof of the truth of these assertions. Possibly the unbeliever would not accept the causes or remedies here given for the unrest and unhappiness existing in the world, but the experience of those who have tested the teachings of Scripture to their fullest extent coincides with the statements in the Bible as to the sufficiency of Omnipotent power as a corrective of all the evils of mankind inasmuch as the teaching functions as an agent of constructive reform in its working in the formation of character.

We accept as true the religion that regulates the conduct, and that teaches behavior such as appeals to our better nature, as opposed to the observance of form and ceremony minus proper conduct. All other is rejected as being of no use to man. We find a religion taught in the Scripture that does wisely control the behavior of its disciples—hence we base our claims on the word of God.

True religion serves as a producer of correct morals not only personally but also politically and is a corrective in itself, while an erroneous or mistaken belief in our relation to God creates a need of a corrective instead of being one in itself.

Therefore to create the best conditions in a state a scriptural understanding of religion is essential and the notion that true religion should be separated from government is as absurd as that it should be isolated from the human family, or that government should be removed from the peoples of earth.

The question really is not whether we have a religion and government or not so much as by what kind of a

belief and by what kind of a government in its administration should the nation be supervised.

The test of "judging by the fruits" applied to the many and varied forms and practices of faiths existing in the different countries of the globe indicate in extreme cases an almost utter absence of Bible fruit spoken of as "the fruit of the Spirit."

All grades of religion are embraced by the multiplied sects of earth and they produce a corresponding grade of fruit, the quality and amount of which is in exact ratio to the amount of good emanating from the hearts of professors by the power of the Holy Spirit consciously or unconsciously.

Any high grade literature written by ancient Greek or other philosophers is an example of the unconscious working of the Spirit as shown in the moral tone of their teachings.

Plato diverged from the moral code of the patriarchs inasmuch as he taught that to improve the race as much as possible men who were real philosophers should be fathers of the children. He had the stockman's idea of breeding up animals.

Plato lived in the Old Testament time when the best men of those times were husbands of one or more wives as were Abraham, David and Solomon, so we cannot so much wonder at his teaching in this respect.

Notwithstanding the ancient philosopher does not according to our knowledge quote the law and the prophets, his philosophy and moral code for the most part are similar to Old Testament teaching.

Plato lived in a section of country so remote in those days by reason of slow communication from the home and origin of Bible law and morals that it is doubtful if he ever heard of them, and while he excelled in his teachings on physical, mental and moral lines to a wonderful degree without the outward form of the law as given to Moses and the prophets, he was pre-eminently an outstanding

copy of civilized personality because he lived or at least taught the principles that produce such a person and apparently without realizing that his belief was the outcome of any special religion or knowledge from God.

Plato's integrity and sincerity and learning made him a philosopher and have perpetuated his fame thru twenty-three centuries. He lived a religion in essence or at least taught one in its relation of man to man, one without a name which made him a finished product of his age, among those without Divine revelation.

Plato was a proponent of the equality of the sexes and in many things was in advance of the present public sentiment.

The quality of his thots made him a philosopher which according to his definition "are those who love to see truth."

Had he lived in this age of the world with its accrued opportunities of finding the truth at his command, without doubt he would have become one of the world's greatest leaders in the pursuit of promulgating his philosophy, as "one who loves to see truth" will rise from the common level and draw others with him.

In our search for the truth, from the time of Adam, to the ancient philosophers, on down from Christ to the present time, in the multitude of different religions mankind embrace, we find that some are adulterated, some are impracticable and even harmful. Most of them are a mixture of truth and error, so that a line should be drawn somewhere. But where?

Who is going to decide which is best for the individual or which out of the many religions operating among men will foster liberty and elevate a government, for we claim that the religion of a person or of a government makes them what they are, good or bad.

The urgent need of society is the application of some kind of ethical therapeutics and the most effective should be used. Where can we find a better system than the

scriptural prescription formulas with innumerable testimonies attached thereto as to the efficacy of the remedial qualities applied which stand the test and do the work? "Love your enemies," "do good to those who hate you," "forgive us our trespasses as we forgive those who trespass against us." The Lord is a "very present help in trouble" are quotations representative of sentiment that appeal to the higher nature and denote Divine origin.

We believe no philosopher or philanthropist has advanced a theory or practical solution of the problem of what constitutes the true religious belief superior to the one found on the pages of Scripture, neither do we know of any language adequate to convey fully the realization of the inestimable value of its revealed and hidden treasures. Scripture is a message of peace and good will toward men, a message of war on the forces of evil; a revelation of duty and privilege of mankind both outward and inward.

Washington acknowledged the value of religion in public life when he said: "While just government protects all in their religious rites, true religion affords government its surest support."

The value of a religion like anything else should be judged by its efficiency and the possible utilization of its advertised claims and should rightfully stand on its merits in its appeal to human needs.

The success of commercial business corporations is evolved thru the honesty of promoters in their production of wares that stand the test of durability and general usefulness.

Friendship is esteemed and sought for in accordance with its virtue and faithfulness, and likewise a religion should be valued in proportion to its good qualities, and efficacy in meeting requirements and in producing fruit that will stand the tests of time.

A set of forms and ceremonies in religious worship, the

regular attendance at every service, the unremitting zeal is the shell and outward rendition of worship and falls useless to the ground as the outer shell of the nut unless it contains the meat which is the fruit of the Spirit.

If we are not demonstrating a religion that brings forth love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, which are the fruits of the Spirit, we are mistaken in the selection of our religion.

A nation that fails to possess these qualities in its own life or in its dealings with other nations shows its failure in the exercise of a scriptural faith.

A belief that is conducive to true happiness and true usefulness is the one that should operate in connection with a state. The mixture of untrue doctrine, or the entire absence of any doctrine in the management of collective life has wrecked many nations, and wherever they exist today are a menace to the world's well-being.

Lenine would have done well along this line to figure out Russia's fate.

We are loath to speak against any church or its religion however we feel called to disparage false doctrine. The church of our Savior is sacred and should be revered by all. We wish to point out that which has crept into the church which has not Bible evidence and is an injury to it.

The difficulty lies in avoiding to mention doctrines we consider false but which are considered true by others, but we must stand for what we believe to be the truth and we trust that no one will feel unduly hurt. It were better to die than to say aught against the church of the living God.

By the fruit of the church shall it be known just as by their fruit is a person known.

The fruit of the church in the time of Christ was shown by the act of the chief priest and the elders in the crucifixion of the Savior. False belief and its effect is responsible for the world's chief tragedy, so it behooves us to

beware in the choice of what we believe and think, and we consider it an act of good will to give warning of untrue doctrines and to bring to light their effects in our lives, for a false belief resulted in the killing of many of the prophets and martyrs of the church thruout the centuries.

The religious question being the most important factor in the building and perpetuation of a right government, or in the happiness and progression of the whole world naturally gives occasion for considerable comment on its different phases.

Different organizations claim to teach the only true religion; for this reason many are confused, or become set in their particular belief as taught in their church and they think that all outside its fold will be forever lost.

The worship of graven images in the old way is not popular in the higher grade of civilized countries and there is no difficulty in deciding against the acceptance in government of that form of worship.

The nearest that supposedly up to date countries approach the worship of graven idols is the adoration of the graven image of one who is "in heaven above." The worship of idols has become more subtle and hidden being more commonly an undue love of friends, money, pleasure or self.

The true religion teaches us to worship God only.

Comes another error of some that human mediation is still needful tho the Bible teaches that since the time of Christ we have no need of a human mediator, for Christ is our mediator.

Before Christ, sacrifices were offered for the people by the priests but now Christ has become our intercessor. In Hebrews 9:24 we read: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;" also in first Timothy 2:5 it says:

"For there is one God, and one mediator between God and men, the man Christ Jesus."

So the religion that teaches that salvation comes thru human mediators even tho it be finally thru Christ, teaches that which lacks Scriptural foundation and is one of the tests of true and false religions.

The fruit of the Spirit is another test: "By their fruits ye shall know them." The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

The hatred, violence, torture and murder of those whose belief does not accord with the church in power is the fruit of the spirit of evil, not of God's Spirit.

The putting to death of the "witches" in the early days was an exhibition of the fruit of satan's growing; he planted the tree of sin and its branches of envy, hatred, ignorance, superstition and unbelief bore a crop known in the market as witchcraft.

When religions oppose each other and lead to hatred and war there is wrong somewhere; either one of them or all of them are false religions. True religion creates harmony when possible, false beliefs produce discord when unnecessary.

Another test: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

Most religions are a mixture of truth and error. Some accept the whole because of the kernels of truth it contains or from fear of being lost.

Each person is endowed with a mind to think for himself and is in duty bound to use it, and should not allow others to decide for him what he shall or what he shall not believe. The keeping of the soul as far as humanity is concerned is in one's own hands. "Work out your own salvation with fear and trembling."

It is not well to accept any teaching, whether or not it was the early teaching, without intelligent and prayerful

investigation of it and we should search until we find, for people going through life without any particular conviction are rudderless, anchorless souls drifting at sea.

The true religion will manifest a spirit of love. The one that makes people charitable, forbearing, forgiving, kind and true, that produces characters that will not yield to evil influences, are firm and will rebuke sin and work to influence people to do the same, bears the stamp of scriptural religion.

No two people believe alike any more than they look or act alike. However there are certain cardinal points in belief essential to which to adhere that the results may be satisfactory in the production of character. The different shades of belief in non-essentials matter not so much as what are termed fundamentals; these are of great importance as Belief regulates the thinking and hence the acting and being and is of stupendous importance.

Common sense teaches that there is only one religion to believe. Religion, true religion, is just as it is, and our beliefs have nothing to do with changing it, that is, our belief does not alter the fact that there is a God, a Christ, a Holy Spirit, a Satan or that there is a Heaven or a Hell.

We are not to suppose that a haphazard investigation of doctrine or of any cult forms a proper basis on which to build. We are too prone to believe what comes into our minds as belief without knowing how or where it dawned on our consciousness. We believe ten thousand things without foundation and hang to them with utmost tenacity and think them true when proper methods of inquiry will prove them false.

How may we know what to believe and how may we change our beliefs?

After fifty years of interested observation and investigation on religious subjects the writer has finally settled down permanently on believing only in a religion that

regulates the conduct and gives happiness and peace and produces useful, unselfish lives.

Sincerity, and love of the truth lay the foundation of success and if we choose truth we may choose belief. Christ answered followers in answer to their question as to what their work was by saying: **"This is the work of God, that ye believe on him whom he hath sent."* This truth if carried out will evolve a useful, wonderful life.

We are entitled to the privilege of saying, I will believe, "Lord, I believe; help thou mine unbelief." Mark 9:24.

It is natural to doubt, it is spiritual to will our ideas aright.

People remark that they would like to believe, but cannot. A great trouble with the Christian in seeking to know the way of life, is the lack of persistence. We give up too easily. We do not press the battle to the gates. Because of your importunity will you receive of him. Luke 11:8 says: "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

The Bible teaches that we may believe thru our own volition. We may believe if we want to; we may accept what is highest and best by saying, I will believe. The writer has tested this point repeatedly with success. We may accept always the truth if we wish, otherwise we could not be responsible. We are responsible for beliefs because Christ says: "If thou canst believe, all things are possible to him that believeth," and "that whosoever believeth should not perish but have everlasting life," showing that it is optional with the individual whether he will or will not believe.

The responsibility is on us and tho we do not understand all details in the Word, if we have a great desire so to do and are willing to accept the truth as our Creator intended we should, even tho we do not understand every detail, all will be well.

* John 6:29

As to the security we may have in pinning our faith to the teaching of the Bible, not alone in the way of belief, but in many and all others, we have proof in Hyeroglyphics, History, experience, and the striking change in people from a life of degradation to one of sane usefulness thru obedience to the revealed Word. The reasonableness of love and fulfillment of prophecy, the preservation of the Word throughout the ages, its genealogies and endless other remarkable evidences furnish abundant proof why we should accept the inspired pages of Scripture as truth.

The elimination of Christmas, the life of Christ, his ministry, transfiguration, crucifixion and the resurrection would blot out the light of life from humanity and leave the world worse than a blank. As long as a sound mind exists we must believe in Father, Son and Holy Spirit which we would as soon think of doubting as the possession of a mind.

Some affirm unbelief in what they cannot see and yet we never hear them express doubt in the possession of a mind which they cannot see. False doctrines are in churches and endless beliefs in the world because of misconceptions of God and his attributes and because of the uncontrolled propensities of men.

A craze for something new and different seems to have broken out among the people and usually among thotful people on intellectual lines, but not thotful enough on spiritual lines.

Wisdom would be justified as really in an endeavor to discover some new way for the conception and birth of children as to try to invent some other way for us to be born into the kingdom of God.

There are some things that age cannot affect. The children of God are born again in just the same way they were ages ago and presumably always will be thruout time.

Some are discarding the Bible and forsaking the old

paths because, as they say: "The church does not reveal a God who is understandable. We have discarded all previous testimony and started with our own fundamentals, taking nothing on faith. We do not believe that God is the creator of the world or has any control over matter. He is exclusively spiritual." *

How strange! Dear friend, whoever you may be, we wonder if God did not make the world or did it just come of itself—"just grewed"—or did the devil make it, and we also wonder if this belief that God is "exclusively spiritual" renders Him more understandable.

We are not to look to the church to understand God. An humble desire to understand God will be granted as much as our needs require thru a prayerful study of the word of God which contains a marvelous revelation of His love for man and declarations of ownership as creator and maker of all things. We should not take the church's interpretation of God. We are supposed to seek wisdom from above to unravel the tangled threads of mystery insofar as our relation to God is in question.

It is said that representatives of the German Nationalist party voted to abolish the Christian God, and to set up in his stead Wotan the father of gods as the true God of the German race because: "The Christian God has betrayed the German people into the hands of its bitter enemies."

A careful investigation of the Christian God reveals the fact that the German idea that "might makes right" does not belong to the Christian God, that the inhuman treatment of prisoners and of helpless women and children preclude the possibility of victorious warfare under a "Christian God." Wisdom suggests a return to the Christian God, to a better understanding of Him instead of a turning to some other.

* From "Harpers", February, 1923.

Religious Beliefs

Space forbids comment on the many faiths of the age. We would take up a few that are causing unusual interest at the present time. Our attention of late is called to the theory of evolution, which is emphatically theoretical because it remains emphatically to be proven true.

This belief as well as all others should be put to the test to prove whether or not it is worthy of our acceptance.

In the first place, is it a substitute for the Bible? Does evolution agree with the written word of God? Some claim to see no conflict between Scripture and the Darwinian idea.

On the supposition that the origin of man was in the lowest forms of life or in the ape or monkey, how can it be in accord with the record in the Bible which reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Also Gen. 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them." He created man on the same day as animals, monkeys included.

God did not create man in the image of a monkey or of any lower animal. He was created in the image of God and any other theory is a flat contradiction to the Bible record, and to accept the theory that man evolved from a lower animal is to reject the record of the creation of Adam as an intelligent being as given in the Bible.

Gen. 1:24 reads: "And God said, Let the earth bring forth the living creature after his kind." Do monkeys, then, evolve into men?

Was it any harder for God to create Adam a full powered man than to create the lower form of animal from which some imagine he originated?

It seems plain that the whole scheme is to undermine

faith in the Bible and the God of the Bible and the fact that many church people are entertaining this way of thinking is an exceedingly sad thing in those who are usually otherwise cultured, refined and intelligent.

Do church people (we would like to call them Christians, but Christians are those who follow Christ)—Do church people realize what they give up if they discard the Bible account of the beginning of man?

They first give up the genealogical history from Christ back to Adam found in Luke 3:23-38 which ends with: "Adam, which was the son of God." We find David, Abraham, Noah and Methuselah in the line. Can we consistently leave out Adam and not also omit David, Abraham or the rest of them?

Christ spoke of the book of Moses which is the Pentateuch, and he often referred to Moses and the law which gives the account of creation. Christ also mentioned Abel, son of Adam.

Also John 5:46 reads: "For had ye believed Moses, ye would have believed me: for he wrote of me" 47th verse, "But if ye believe not his writings, how shall ye believe my words?"

If the story of the creation of Adam is a cunningly devised fable, then Christ's teaching is mystical and unreliable.

On sober thought, who is ready to part with the Bible, which is by far the most superior book in existence? Who would care to erase from life, Christmas, the transfiguration, crucifixion, resurrection and ascension, or change the method of the record of time which dates from the supposed beginning of earthly existence to Christ and subsequently from Christ? To discard the Bible would declare Christmas and New Years a myth. Fortunate for the world is it that there was sufficient faith left in it to reckon time to and from the greatest event in the world's history—the birth of Jesus Christ the Saviour of the world.

We wonder from what illustrious ape evolutionists

would venture to date their reckoning of time. Surely without faith in the Scriptures they would object to what they consider false data.

We would also, consequent upon a loss of faith in the cardinal events recorded in the life of our Lord, also abandon our confidence in Christ as the Savior of man which is the most grievous loss of all to us because we thereby lose the possibility of eternal peace and happiness, the opposite of which will be the portion of the unbeliever.

W. J. Bryan is quoted as follows: "Atheism is not nearly so dangerous as so-called theistic evolution. That is an anesthetic which deadens pain while religion is being removed." (Los Angeles Examiner, July 6, 1923).

How true this statement if the religion mentioned be Christianity which has been removed.

Evolution casts the shadow of doubt over the prophecies, but it cannot remove them from history, nor from existence. Who can read the 53rd chapter of Isaiah and doubt prophecy? It is beyond comprehension that these abundant proofs of the truthfulness of Scripture can be so easily discredited and explains how unbelief darkens the understanding and obscures the light.

St. Paul says in 1 Cor. 15:45: "The first man Adam was made a living soul," not an ape nor a lower form of life but a living soul, which is a person possessing a fully equipped mentality.

If St. Paul is mistaken in making this statement, then history loses one of the outstanding personalities of time, —the inspiration of whose life probably stands second only to Christ's in his accomplishments, sacrifices and sufferings. What a tragedy in the death of the heaven-born example of the valiant soldier of Jesus Christ who finished his course in martyrdom.

Oh, the folly of unbelief, humanity's greatest sin, because it leads to all other evils. If St. Paul preached fables his life was a failure; and as the reference of

Christ to Moses and his book which contains the record of the creation of Adam and Eve, thereby confirming its authenticity, is thrown into the shadow of doubt by the theory of the evolutionist and hence made fiction to them, in a like manner are the statements of St. Paul robbed of credence and his noble example and influence greatly injured in the eyes of those who follow the Darwinian belief.

Darwin is quoted as saying: "Monkeys will sit at a respectful distance watching travelers lighting their fires and sitting around it. When the travelers go the monkeys come down, enjoy the heat of the fire and watch it slowly die out. It is said that not one of them has thought enough to get more pieces of wood and keep the fire going. There is no co-ordination of thought, and that is lucky for us. For if monkeys or other animals had known how to use fire, all the forests of the earth would have been burned up before human beings got here."

In Gen. 1:26 we read: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This must include monkeys, and we see by this that man was created, not evolved, and made with power to rule all things, monkeys included.

A monkey does not even possess the knowledge that the continuation of a fire requires fuel, how then can it be plausible that man was created a monkey?

How does it happen that if human beings evolved from monkeys that there are monkeys still; why were some left in their primitive state, and will the monkeys of the present time become civilized, or are they improving?

Is there a perceptible change in the whole tribe of monkeys or apes that have lived and do live in the present generation? If not, what evidence is there that

there has been in the past or that there will be in the future? If there is no co-ordination of that in a monkey, which distinguishes him from human beings, at what time did that distinguishing characteristic enter the descendants from the monkey race in the process of the evolution of man?

A friend remarked: "Others may come from the monkey if they want to, I'm from the man." A prominent evangelist remarked in an address, "We can make a monkey out of a man, but we can't make a man out of a monkey."

Will we choose monkeyism or Christianity? Shall we accept a mystical theory or cling to everything held dear and sacred in the religious life? Choose Christ, or so-called science; truth, or error? What does evolution offer for the correction of conduct in the world? What code of ethics does it present for the restraint of the forces of evil that sweep over the land?

Evolution that undermines faith in the Bible is a calamity to the human race, for it is in the Bible we learn to love our enemies, to do good to those who hate us, and to pray for those who spitefully use us and also to bless them that curse us.

We do not seem to realize what intensely important essentials for our well being tremble in the balance when we esteem lightly the word of God and the messages therein, and take up outside issues on any line.

As in all things our hope lies in our search for truth that we may see things as God sees them. What an inspiring thing to which to attain. Instead of believing as do some that God has no particular interest in details, we are to remember that every hair of our head is numbered, every detail is under his supervision and nothing happens without his knowledge and permission tho many things occur without his sanction.

Another cult taking root on religious soil in unexpected

places is the idea that a soul goes from one body to another, living several separate lives on earth.

Christ came down from Heaven and entered the body of an infant: "For I came down from heaven not to do mine own will," etc. John 6:38. We all also came down from heaven and were placed in our body. Our immortal being must have always existed, else how could it be immortal.

Theosophy differs in that souls may inhabit different bodies with different missions, but where in the Bible is it taught that we live in more than one body on earth in successive lives?

We find another very prevalent faith of the day consists of sundry curative mind operations supposed to be founded on sacred writings and which contain more or less truth. Healing, it is true, is based on thot, partly, but a much greater per cent of cure is realized thru a process of thinking that goes thru mind to the Author of mind.

Healing is brot about when a law of the mind is used according as the creator designed. The foundation of all healing or salvation is in Christ Jesus. Mind cannot cure independent of God. Any law of the mind expounded by man that does not accord with God's law of the mind, is error. Any philosophy not in harmony with God's philosophy is not reliable.

The methods used by the Savior while on earth show the way. Simple language in the expression of instructions easily understood by all are found in God's words without the need of endless confusing terms relative to consciousness, Spirit or error, etc.

By faith we are healed; by faith are we saved from sin. Faith opens the door thru which the healing stream flows into our being. Mind is the instrument thru which we gain access to God's healing and saving power. We cannot heal, neither purify our hearts, but we may use our thots thru the mind as our part of the work to con-

form ourselves to the conditions of salvation and healing, which is God's part of the work.

The next form of belief or unbelief, we might call it, we wish to mention is that of "Higher Criticism"—and will simply touch on one form it takes in explaining away the reality of events recorded in God's word. We were at one time present in the audience of a young college student of the ministry from a prominent university of the middle west who declared in his sermon that it does not matter so much whether Jonah was really swallowed by the whale if we derive the lesson it was designed to teach relative to the shirking of duty and consequent results.

Many times Christ mentioned Old Testament characters and events, Jonah and his experience included, thus confirming the Old Testament narrative.

Christ also referred to Noah, and shall we look upon the narrative of Noah and the flood as a pen picture from which we may learn some lesson?

And shall we go so far as to consider all events referred to by Christ as figures of speech representing some spiritual truth, thus making Christ's authority undependable and the whole Bible vague and unreal? Christ said in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

The importance of such a comparison would require reality, not figure of speech or a shadow. What are miracles to us are happenings that are governed by a higher law of God, to Him not a miracle but according to his spiritual laws not given to us. How much of the Bible would we have left were we to explain away all of its recorded events, even those in the life of our Savior? This is where higher criticism lands its followers and is an underminer of faith and therefore of works and right living.

We wish to mention another custom which is born of unbelief and of a lack of faith in prayer. The lack leads the curious to inquire of "familiar spirits" in the forbidden cunning of divination, many times spoken against in sacred writings. When our manner of living robs us of faith in God's answer to our supplications we seek the false seer and add to our dilemma. We consult spirits not of God, hence of satan who is the father of lies, and are drawn into a worse state than before in our entire uncertainty of things, as we pry into that withheld from us and which should be revealed to us only under the sanction of the Holy Spirit by which we are promised we shall be led into truth. We reject the office of the Holy Spirit and seek that of the familiar spirit.

We cannot find truth without alloy thru enchantment or necromancy. The definition of necromancy in the "American Press Edition" dictionary is given as: "Calling up and invoking the aid of the devil." We naturally in our apostacy drift into the life of delusion and are left to believe in untruths. The magic of divination thru palmistry, considered so inoffensive that it is indulged in for pastime or entertainment in church functions, is commonly practiced by members who do not seem to be aware of imitating that which is expressly forbidden in Scripture with severe penalties.

Upon our beliefs depends our destiny—not only the atmosphere of our final state but that of our state every day. The Lord told Abraham to go out and look at the stars and said: "So shall thy seed be," tho he had no child, and how this has been fulfilled. "And he believed in the Lord; and he counted it to him for righteousness." * We are made right if we believe—we are healed if we believe—and we have all things worth having if we believe that God is able and willing to keep his promises.

* Gen. 15:5-6.

CHAPTER VI.

Religion and Government



WE have been discussing some of the prominent beliefs of the time and pointing out what we believe to be defects of them. Now we wish to show how different forms of religions or beliefs affect Governments and also to give our ideas as to what is the best religion and what relation it sustains to collective living wherever such life may be found.

Our beliefs, religious or otherwise, determine and set the standard of our civilization. We are civilized or progressive just in proportion as we have and live up to a correct idea of God.

Naturally one would suppose the nation of longest duration would thru experience have a more perfect conception of superior standards of living as one would expect of individuals advanced in years, but we do not find it thus, but just the opposite, for the oldest nations are the least civilized because of their beliefs.

For centuries as factions have broken away and made a dash for liberty they have pressed westward. They are doing it today, coming from Asia into Europe and finally to America, or coming directly to the great land of freedom.

The swarming of the great hives of humanity has let in light from time to time giving progress usually a westward trend because the swarms, many of them, come that way culminating in America, which has plainly shown its supremacy during the last few decades and especially during the great world war of recent date.

Beginning with China the most eastern continent from America we would ask why the light so dim and conditions so unfavorable in that country of ancient date.

We think the answer is found in the nature of her prevailing religion and the consequent condition of her people.

People view life according to their religious beliefs and as a natural consequence the government is conducted accordingly.

It is inspiring to see numbers of fine looking Chinese, Japanese or Korean students attending college in America, also in Hawaii. It means that civilization is advancing and that the students will, if true to the good teachings they receive, carry home the influence and knowledge obtained and disseminate it among their own people and help raise the standard of progress among their fellows.

Japan has been rapidly progressing during the last few decades but recent discoveries of her treatment of Korea give an insight to a greater lack than was supposed to exist.

Notice Japan's conception of God as a nation. Missionary work helped Japan to the front but she is greatly lacking in some way. It will be found in every instance that something is wrong somewhere however favorable the outside appearances, whether of a person or a nation, when God is not rightly understood or interpreted.

Transformations are made by the acceptance of Christ's teachings rightly understood, in every land. Christ's personality illuminates midnight darkness and the educated Korean rightly expressed this thought when he said of Japan "They know that the religion of Jesus Christ sows the seed of democracy and liberty." This he said in referring to Japan's persecution of Korean christians.

The religion of Jesus Christ does sow the seed of "democracy and liberty," and invariably carries the germ of freedom and progress and evidently Japan does not want Korea to become inoculated with that kind of a germ.

Another continent of the far east whose religious light shines darkly is that of Africa. It is interesting to study the cause of the darkness of this great country.

It might be supposed that its backwardness is caused by the ignorance and superstition of the aborigines before civilization gained a foothold. But what made the aborigines?

It has been said that some of the native tribes in Africa were descendants of the lost tribes of Israel. If true, they degenerated into barbarity because of their drifting from the religion Moses taught them, and their degeneracy was in a degree corresponding with their drifting.

The condition of the aborigine is the result of the misinterpretation of their Maker. Let them accept the true meaning and they will become a civilized people.

Livingstone realized this great truth.

William Taylor, the great African missionary, understood it. Booker T. Washington's life is an example of it. Moses recognized this truth when he lived in Africa, if not in connection with the aborigines, he saw the need of understanding and obeying God in the king's household when he chose to endure the afflictions of his own people rather than to remain in Egypt and enjoy the pleasures of sin for a season.

God did not create man as an aborigine such as we find in the native state. We believe Adam was created with full faculties for development with a good background to start with.

The barbarous tribes of earth are the outcome of a successive series of moral decaying and retrograding; they are what man has made them. Adam was what God made him until he disobeyed God.

The part of Africa occupied by the Turk is a modern example of what effect a religion has on a government. The Turk is a religious person and his religion

permeates all his activities as it should do, but unfortunately it is a false, inhuman belief. It is said that the Turk will slay all outside his fold when he dares, to insure his safer or happier entrance into heaven, and his zeal in this regard emphasizes his determination to enter future bliss.

Emphatically Islam is what his religion makes him.

As an example of what the Turk does that he may better enjoy the hereafter, note the massacre of Armenian Christians from time to time.

The massacre of Armenian Christians is a disgrace to the so-called civilized world and God's wrath can but be visited on all responsible for it.

It is a masterpiece crime. Next to the crucifixion of Christ comes the killing of his followers. As sure as God lives horrible retribution must follow the execution of the crimes, on the Turk and on all who are in a position to prevent it.

On the Turk eventually must come the desolation of woe and it will come according to laws that function in the realm of ethics as surely as a law operates in the realm of nature when a finger is placed in a flame of fire and burns.

As to Europe we will mention for an example the exposure of great immorality of the people in power in the Philippines, as shown by the senate document published during the Taft administration. The country was under the control of Spain.

What was the religion of Spain at that time, or rather what was Spain's conception of God as a nation.

It must have been a very erroneous one to sanction such a condition of affairs in its colony, the Philippines.

At one time Spain sat powerful and influential among the nations of the earth. She has almost fallen; she has lost her principal colonies and is not now reckoned with the great powers. Why is this? Apparently because of

her mixture of false doctrines with the true ones in her national religion.

Unnatural and untrue doctrines without scriptural foundation are taught the people according to reports and give them false ideas of life, and hence of government which tend to wreck the morals of the people and consequently weaken the efficiency of the State and rob it of power and wholesome influence tho it stands as an enaemic, or as a diseased person may exist year after year.

A world war soldier made the statement that the average intelligence of the men in the war zone in Europe was that of an eighteen year old man in America.

If this be true it must be caused by the greater degree of mental slavery existing there resulting from false religions or from the absence of any religion preventing the exercise of the greater degree of freedom existing in America in initiative activity.

The religion that makes a government what it is, is not always from one denomination. It is a composite of all the religions, but chiefly that of the state church teachings and the result is good or bad according as the truth predominates more or less.

Austria and Russia as well as all the near east is what their conception of religion has made them.

England and France are more advanced because of embracing to a greater extent the true religion.

We will find that religions of whatever kind will affect governments the world over and the nearer they approach the true religion the nearer they come to real civilization.

There are examples of great intellects with their great attainments scattered thru the ages in countries whose religious beliefs were detrimental to national progress. Buddha, Confucius, Mohammed and many other influential personages impressed their people with greatness. Their mental acquirements seemed to be exceptional

but their spiritual development was defective because based on false reasoning.

Germany furnishes a striking example of sudden disintegration, collapse and defeat. How hath she fallen! With what pride might she not have pointed to her universities, her music, her armies. A proud, rich, powerful people crushed beneath the powers of earth. She toppled from the pinnacle of fame and strength to utter degradation in the eyes of the civilized world.

What is her conception of God and the teaching of her so called wise men and leaders in theology?

If she continues in the belief of her former slogan that might makes right, then must she acquiesce in the present state of might as being right in placing her in the position of under dog among the nations, and in submitting to the Ruhr invasion.

Like a captive lion with shorn locks walking up and down its cage of captivity with restless tread, hoping for release, so Germany for years after the world war existed bound by fetters of steel forged in the furnace of unbelief and misinterpretation of the great principles of Bible truth.

The Bible teaches that right is right and cannot be changed by might or by the lack of it. Neither does the Bible indorse a nation's aspiration to conquer the world unless its aim be to conquer it for Christ.

In taking up Mexico as an example of how a people's belief affects the government we find that it is a patch of the old world sewed on the new world.

It is almost a relic of the middle ages because it has been so long under the same influences that caused the darkness of the middle or dark ages and therefore it possesses not enough people of a high grade of civilization to form a stable, self respecting, peaceable commonwealth.

Man has as a race yet to learn that selfishness, avarice

and oppression will invariably bring man or any of his organizations to grief.

Had the United States kept Cuba or the Philippines or any other country simply for exploitation, instead of its adding to America's power, it would have become an element in the final disintegration of America as well as cause a loss of the confidence of the world.

Ex-Vice President Marshall is quoted as saying in a speech: "The United States was founded not on the Declaration of Independence nor the Constitution, but on the idea that God was supreme and a prophecy that the republic would fail unless its citizens lived by the Bible. Consider the constitution of Mexico which appears to be as great a constitution as ours, yet the republic of Mexico as I see it, is nothing but a shadow, because it is not backed by the spirit of God instilled into the hearts of the people."

In the great strife for power and wealth, the nations of earth, many of them, seem to forget that God has anything to do with governments, especially in details. They forget to render honor, glory or praise for national benefits received.

When some great man comes into the lime-light he is lauded and praised, and especially so after he has passed from earth. Man deserves praise for well-doing, but let us figure out what is back of it. Should our appreciation reach no farther for the great boon of a great man? Who made it possible for him to be a benefit to mankind—his very breath comes from God, his health and life itself—his ability to rise in the world; all he is and has worth while is from above.

We admit that man is especially deserving for the proper use of his will and for good conduct as he is thereby creditably fulfilling his part in life, but we are taught that in every thing, to give thanks and glory to God, as a safeguard against vain glory so disastrous to human aspirations and to usefulness.

Do we ever hear praises to God for giving the man and for His cooperation in making him great? Melchizedek gave glory to God when he blessed Abram and said: "Blessed be Abram of the most high God, And blessed be the most high God which hath delivered thine enemies into thy hand." Mention should be made of Him in victories achieved by those He helps into fame and efficiency.

Not that God can be robbed of majesty and power because we fail to render unto Him what is due, but for our own edification, mention should be made of His greatness, power and goodness, that we be continually reminded of our need of him in government as well as in private life, and that we realize the source of our strength, for we know full well that without God we perish, and perish as a nation, for we read: "The nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted."

Does history record such an occurrence?

Have any of the nations perished or been utterly wasted? Are any wasting today?

There is a reason.

Jeremiah 5:9 says: "Shall I not visit for these things, saith the Lord: and shall not my soul be avenged on such a nation as this?"

In connection with rendering praise to Jehovah for national benefactors, we quote from the editorial of a prominent daily paper the following interesting and unusual sentiment: "Once more, on this day while we praise Washington and express gratitude to him, let us remember the mother who created him. If he is the father of his country, then Mary Ball Washington, second wife of Augustine Washington, is the grandmother of the country. Honor your grandmother. It is about time to give honor to the woman who creates a great man as we honor the artists who create great pictures."

Honor to whom honor is due.

Let us take another step and also give honor to the One who made it possible and also laudable for both father and grandmother to be honored. "Whoso offereth praise glorifieth me."

Praise and honor is meet and we should not only praise Him for great men but also for His great works which are an inspiration to responsive hearts.

We read in Deut. 8th chapter: "Beware that thou forget not the Lord thy God, in not keeping His commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; Then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage."

"But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth—And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish; because ye would not be obedient unto the voice of the Lord your God."

God created the earth which is a dead weight not lighter than air, like the inflated balloon or winged airplane and flying bird. It hangs in space without visible support, governed by laws that rule the universe. Wonderful are God's works. Surely we should give heed to such a God, for He is great, and yet how few seem to figure Him a factor in the nation.

David says: "It is God that avengeth me, and subdueth the people." We also read: "For the Lord most high is terrible; he is a great King over all the earth."

Does God have anything to do with nations?

We must believe it if we believe the Bible.

God has ruled the world in three different ways, by the Father and Son and Holy Spirit.

The great mystery of the triune God has a correspond-

ing one in our triune nature. God coincides with our spiritual nature, being a Spirit and God over all. Christ represents our physical life inasmuch as He became man and lived in the flesh. The Holy Spirit may be compared to the intellectual or mental nature because of his office to lead us into the truth, and to guide us thru our mind faculties. We are now under the administration of the Holy Spirit.

During the Old Testament times God spoke directly to man or thru angels and the law and prophets. During Christ's ministry He spoke directly to man thru commandments, sermons and his life and the Lord's prayer.

Now we have all of these except the personal life of Christ and are led into the truth thru Christ to the Father by the Holy Spirit.

The close connection existing between the Father, Son and Holy Spirit give rise to the teaching that "These three are one."

Christ's rule was prophesied in Matthew saying: "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

We learn by this that Christ was to rule, but He did not rule as an official of the government. His way was to rule thru the hearts of the officials of the government or thru individuals insofar as they accepted and made application of His teachings.

In the present time God rules by the Holy Spirit, the efficacy of whose power comes thru the merits and blood of Jesus Christ the Son of God.

One of the greatest hindrances to the progress of peoples and that which causes much misery and friction is the erroneous conception of the attributes of God and of His attitude toward us in His methods of ruling mankind. Those who serve God thru fear of punishments more than thru love of Him are examples of this class—

other examples are those who sacrifice the life of their children to gain the favor of their god.

Disobedience and rebellion play an important part in the causes of misery and friction, but it should be taken into account the vast amount of false doctrine that is taught from youth to old age, hence ignorance occupies a prominent place among the causes of the world's woe.

The mass of the people seem not to understand well the Divine character. It is not supposed that anyone does in every particular, however, some understand sufficiently to obtain happiness, peace and contentment.

There are many things we cannot grasp that reach out beyond our earthly mind, not only those that affect us personally but also pertain to general matters. For instance: Who made God. It is much easier to understand who made the devil than who made God, for it is very evident that the devil made himself in exactly the same way as a person may make a devil of himself,—by rebelling against God.

God created the devil an angel, but he fell. He did not make him a devil any more than he makes human beings devils. The devil made himself morally. To my mind this view settles the mooted question, "who made the devil?" a query so often sent in at revival meetings.

Another mystery to us is: What was the first cause. How is it possible that anything started at first to exist at all. How much will eternity reveal. Why were animals affected by the fall that they should devour one another and mankind. Who can answer these questions?

While it is impossible to grasp the meaning of all the reasons that lie back of God's mysterious providences, to discard what we may know, is folly. It is possible to understand that all things work together for the good of those who love God. We may know that He doeth all things well.

We may know that God really, truly and faithfully loves us and also experience by trial that perfect sub-

mission brings contentment and peace; and contentment and peace and happiness are what the world wants and is after but is greatly ignorant of the way by which to obtain these desirable states.

It is because the way of eternal life is not understood, or not accepted that discontent, warring and sorrow abound.

God would give joy and peace but willfulness or misinterpretation bring the opposite.

Oil of gladness would calm the troubled waters did we place a proper estimate on the value of different teachings we find in the Word, prominent among them being the exercise of prayer, the need of which is emphasized in Luke 18:1: that "men ought always to pray, and not to faint."

Marshal Foch stressed the value of prayer in a little speech to the children when on his famous trip in America. He ended his remarks by saying "Don't forget to pray." Marshal Foch himself does not forget to pray, as was known of him during the world war and this habit, coupled with his great attainments in other ways, have made him a great man. To God belongs the praise. Men like him are a great asset in their own country and in the world's make-up and they raise the grade of its civilization.

Tennyson well expressed the worth of petition in his beautiful lines which read:

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not the hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every day.
Bound by gold chains about the feet of God."

Prayer links us to the Infinite and connects us with the

battery of heaven. Thru it we make known and obtain the necessities of the physical, mental and religious life.

In our national life do we fail to place a proper estimate on the value of Scripture. We do not fully realize our great need of it else officially would we search its pages more diligently to find the priceless gems stored therein. We would find the poetical treasures, the historical records, and perceive the undying love, the providing care and the inexhaustible resources of spiritual, mental and physical equipment portrayed for our appropriation, that we may be assisted in public life.

Its worth is past description and there is no language adequate to express the wonders of the Book of Books and yet are we slighting it? Perhaps we enjoy Shakespeare more or peruse the latest novel or philosophy with greater zest.

We may be starving the soul and not be conscious of it.

Life would present a more pleasing prospect if man appreciated the utility of faith and prayer, and of love, the greatest of all. In an unrealized measure does our destiny depend on our judgment of their blessing to mankind.

We strive to place a proper estimate on the value of food, clothing and produce. We desire to equalize, level down and build up prices to reach a proper standard and just opinion on the value of commodities to rescue them from the profiteer and high cost of living.

How necessary also to understand the importance of a proper sense of the use to mankind of spiritual commodities that affect the soul as well as temporal ones that are for the body.

Perhaps the plainest and best explanation of the relation of religion to nations is found in the 28th chapter of Deuteronomy.

The chapter is rather too lengthy to quote in detail. We strongly recommend any who are interested to study it thruout. We copy excerpts from it beginning with verse one.

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.”

Verse 4: “Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.”

Verse 7: “The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.”

Verse 15: “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.”

Then follows the naming of the curses until one is led to think they have followed the race down to the present time, and taught us that disobedience and unbelief bring woeful penalties upon violators of God's commands and many benefits to those who love and obey Him.

One of the greatest mysteries of life is why people persist to disobey and violate the laws of God and bring misery upon themselves when every encouragement is offered to them to obey them and be happy.

We wish to again call your attention to verse one, especially to where it refers to nations: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.”

This is the secret of the success of any nation: “To hearken diligently unto the voice of the Lord thy God.”

CHAPTER VII.

Church and State



ACCORDING to Bible history the Lord chose the Hebrews, afterward known as the Children of Israel, and finally as the Jews, as His peculiar people. Presumably not to show them favors more than to other peoples, or to allow them excessive indulgences denied other nations, neither to give them undue power, but it was His pleasure to choose a people thru whom to work, and teach the world His nature, His power and His love.

Ex. 9:16 reads: "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."

Ex. 19:5 says: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

Amos 3:2 reads: "You only have I known of all the families of the earth."

The Hebrews seemed to be the best representatives of virtue at that time thru which to demonstrate God to humanity and were in the line of ancestry from Adam thru Seth, Enoch, Methuselah and Noah to Abraham. Some of them in the line were men of God.

One hesitates to affirm what God's plans and motives are in His different dispensations unless plainly stated; otherwise we understand them to be as they appear to us.

God's motives and reasons for executing are often hidden from men. He is said to work in a "mysterious way His wonders to perform." However, in many instances He gives His motives that we may receive the benefit of His teachings.

God, in an early day, began to teach the human family

thru His people, how He wanted them to live in private and public life.

In the days of Adam, Methuselah, Noah and Abraham the law of the commandments was not known, which was given on Mt. Sinai over five hundred years after the birth of Abraham.

The people of those times received their instructions often directly from God or His angels. The Lord talked with Adam and Eve, and Cain and Abel brought an offering to the Lord. "Noah builded an altar unto the Lord" and offered burnt offerings as soon as He left the ark and God made a covenant with him and started the world right again after the flood when the only nation then on earth was composed of Noah and his family with the "inlaws."

Abraham also worshipped God and established an altar and communicated directly with God—all of these facts infering the union of Church and State from the beginning of creation to the choosing of Moses under the law and commandments.

The covenant made with Abraham which was the promise that we should obtain righteousness thru faith was in operation before the giving of the law, but because of transgressions, the law was added and is in force today.

The law was given as a schoolmaster to bring us to righteousness thru faith, and we become free from the penalty of God's law given on Mt. Sinia by obtaining righteousness thru faith. "If ye be led of the Spirit, ye are not under the law." * "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." †

The law of the land should harmonize with being "led by the Spirit"—that is, the law should accord with God's law under grace. Man-made laws create friction and cause needless trouble. When the people embrace the

* Gal. 5:18. † Rom. 4:11.

covenant made by promise that we obtain righteousness thru faith they will enter the normal life which is being free before God from the law and its penalties.

It is the life humanity should live, but because all will not obtain and accept this freedom, the law of Mt. Sinai must remain in force and be applied to the rebellious.

The patriarchs, Abraham, Isaac and Jacob served God in a family manner and offered sacrifices to God, and as their families increased they led them in divine worship and in time they became a people by themselves, independent of the tribes about them.

The religion of the Hebrews was a feature of their individuality that distinguished them from all peoples of that day, of which we have a record. They were known peculiarly as a people with a unique form of worship, different from the rest of the world.

Unfortunately, years afterwards, when the chosen people were known as the children of Israel, their disobedience became so marked that disaster followed, and they were scattered over the earth and are today following the trail of the wandering Jew, shorn of their former God-given power, as a people, rejecting the only hope of the world's salvation, which is in the Messiah, who is our Christ who came to earth as was foretold by their own people many years ago. They still look for a Messiah.

The children of Israel, so called from the time of Jacob, were in Egypt 430 years and thru a mighty effort escaped under the leadership of Moses, the climax of their bondage ending with the Red Sea episode, which marks an epoch in the history of this favored people.

From this time on, as it had been up to the time of Egyptian bondage, their Church and State were united in the fullest sense of union.

Their murmurings and complaints prevented them from living in beautiful simplicity, as was their privilege, under the direction of Moses, their leader.

Even tho the conditions were marred by their conduct, we have a good example of how they were led to conduct their affairs as a nation. Also under Joshua and the Judges and prophets to the introduction of the kings.

In time this form of government was ended by the clamor for a king, and the world has groped more or less in darkness up to the present time, with intervals of comparatively more light scattered along the way thru the centuries. The backslidings of this people is reprehensible in view of the miracles performed and assurances of help declared and demonstrated before their eyes by Almighty God thru Moses and his brother Aaron.

We read in Deut. 4:7 "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Verse 8: "And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

And 2 Sam. 7:23: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?" What an honor to be a good Jew.

It is not pessimistic to state truth.

On the whole, beginning with the disobedience of Adam and Eve, humanity has been pretty much of a failure. At one time only the family of Noah escaped the wrath of God because: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that He had made man on the earth." Therefore came the flood.

The world is no more like what the Creator intended it to be, judging by the character of God, than the beautiful is like the unlovely.

The failure has not been in God but it has been in humanity to a considerable extent.

Count up the number of the earth's inhabitants that measure up to what God evidently expected at the creation and how many will be found?

How can it be otherwise than a source of great regret to the maker of man that human beings thru stubbornness or rebellion fail to come up to a higher standard of living?

However, due credit should be given for the degree of advancement the world has attained, for it has come thru great odds against a powerful foe, and we look to the victors to save the world from complete collapse.

They are the salt of the earth that preserve it from decay.

It is the opinion of some that our country is going to pieces and that grafters have the supremacy. They also think that the motives of America for entering the world war were all based on money considerations and that patriotism is a has-been. We fear this view emanates from those who entertain a generally pessimistic view of life and not from real conditions.

Many of the large, wealthy and influential, as well as smaller churches are ardently expounding the fundamental essentials of Christian belief, which insures safety and stability in all phases of life within their influence, and aids in preserving the bulwarks of our nation's defense, precluding the possibility of national decay insofar as these principles are promulgated and practiced, for Christians are the salt of the earth and keep it from spoiling.

People decay morally in proportion to the lack of christian salt, as meat spoils for lack of common salt.

Nations and the world require christian salt to preserve them from putrefaction and rot.

Truth steadies the personal experience and also the ship of state.

Every organization that advances truth as taught by Christ, is doing its bit in keeping the world from disintegration. It holds it together and keeps it sweet and nourished.

To blot out the churches that shed the true light would be to put the world into the blackness of night.

The question of the union of Church and State is a much discussed question. It has been agitated, legislated and fought for, and in some countries it exists to-day.

If the union of Church and State was God's plan in the early times why should it not work successfully in these latter days as it did then? During the leadership of Moses it worked well because there was a faithful man at the helm and because he received his instructions from God and carried them out. But witness the Moham-medan union of Church and State, the union of Church and State during the dark ages, and during the present time.

The cause of its unpopularity is apparent.

If the people lived righteous lives there could be no vital difference in doctrines and the natural, and we might say the automatic harmonious adjustment of social, political and religious conditions would result.

Unfortunately things are not on the whole as God intended them to be, hence the union of Church and State is unwise, impracticable and detrimental.

Could we but get God's idea of what the true church consists and live up to it, it would be a safe guide for us as a government—but for first one denomination to be guide then another according to the one in power makes very evident the inefficiency of such a way of conducting public interests.

As long as a church has a wrong conception of God and misinterprets Christ's teachings so long will it fail in the state as it fails in the individual.

God made the world and put man upon it and it is nat-

ural to suppose that he would expect man to conform to his plan in creating him not only in his private life but also in his public life; and it is supposable that in some way the true religion should be connected with the state.

God plainly shows his interest in nations. He spoke to Abraham several times saying: "I will make of thee a great nation", and this shows who makes nations great. This prophecy was fulfilled in the time of David and Solomon.

Some of the most repulsive and brutal acts of government have been performed under the cloak of religion. Multitudes have been deceived because they have been taught that unless they render obedience to their leaders in the church they will lose their souls. Many in the unthinking world are more or less mental and hence physical slaves.

The world is suffering from Ecclesiastical bondage in every land—a cancer to the world's progress.

It is recorded in Ps. 149 that the saints have the honor of executing judgment upon the heathen and punishments on the people. "To bind their kings with chains, and their nobles with fetters." We fear many times the church of the past and possibly of the present, secretly, has done this sort of thing in the name of the Lord when it really was done under the influence of a base desire.

Perhaps the so-called church that it was carrying out this teaching—but is this always true?

The high priest was the principal prosecutor of Christ in the crucifixion and many thousands have been executed because they refused to accept the church in power. It is recorded that a certain church put people to death not because they had a message from God to punish, but because they wanted to lessen the number that opposed the popular church.

Their error consisted in not following the important part of the instructions: "To execute upon them the judgment written." The judgment they were instructed

to execute which was contained in God's law, not in the law of the church, nor of man, but the "judgment written."

False interpretations of scriptures have prejudiced the world against religious laws and caused multitudes to become unbelievers. Different denominations misconstrue the word of God and they perpetrate most horrible tragedies in the name of that which is most sacred and thus cause prejudicial sentiment to become established.

An outstanding need of humanity today is to be able to know what a church should be—to know the true religion and to also know how it should officiate in connection with the state.

The utter failure of the way this union has been tried out has turned the majority of the best minds against anything of the kind and it cannot be wondered that they have turned from it with disgust, and even horror on account of the sacrilege practiced and blasphemous self-aggrandizement connected with it.

But let us think farther. Let us not discard it entirely because the invisible enemy of mankind has ingeniously devised a camouflaged religion and deceived the nations.

Let the world come to itself and catch the true, exalted, real vision of what the inhabitants of this earth, so small amid the multitudes of planets hung in the heavens, needs.

A union of Church and State is undesirable under the present moral condition of the race. However we believe had the world not drifted off so far in forbidden paths, there would have been always a union of Church and State as it was under Moses, continuing at least up to the time of Christ.

As long as exists a so general misinterpretation of God and His Christ, let each nation take a course as best it may.

If the Church was what God intended it, then should it

be closely connected with government in all its departments.

The trouble with the unhappy, discontented, wicked part of the world is they leave out God. They lack vision because blinded, hence the deplorable condition of many governments.

It is openly taught that the interests of the State are paramount to those of the people. This idea looks plausible on the surface. Let us ask: What is the State? Is it not composed of the public officials of the nation, in connection with the geographical area of the country, the capitol building and other public edifices, legal papers, law libraries and all public equipment necessary in conducting public affairs?

Is it not supposed to be an organization formed to serve the people? How then can it be true that the State should be first considered?

Evidently it is first served in a monarchical form of government, ruled by a King, Kaiser or Czar. They usually make the people serve them while tribute is made to their aggrandizement and comfort, and the people can take what is left.

"Ich Dien," I serve, the motto of Edward VII, is an exception to the rule, and comes from a country higher in the scale in the practice of truth, because according, outwardly at least, with Christ's saying: "And whosoever of you will be the chiefest, shall be servant of all, For even the Son of man came not to be ministered unto, but to minister." (Mark. 10:44, 45).

Even Cicero from afar speaks and says: "The administration of government like a guardianship ought to be directed to the good of those who confer, not to those who receive the trust."

Power blinds many leaders and causes them to use it to advance selfish interests.

Just so far as a public officer makes his own or a friend's interest come first in performing his work, just

so far does he make the government autocratical or monarchial. When a public servant stoops to take a bribe instead of enforcing a good law as he is supposed to do, he is checking progress.

The teaching that the state is superior to the people and that its interest comes first, leads to Autocracy. It means that the interests of a few officials come first.

Let the people come first, and let the interests of public officials be included and advanced under the head of that class we call "the people".

A strong argument for the true church and the state to work together is founded on the fact that the true religion should permeate every phase of life, and many examples given in scripture, where God spoke to nations, indicate it to be His way of doing in Old Testament times, and why should it not be so from a comprehensive view point? We read: "An horse is a vain thing for safety: neither shall he deliver any by his great strength." This teaches that horses are instruments not sources of power. "The horse is prepared against the day of battle: but safety is of the Lord," showing God's cooperation in the State.

God is the source of power thru horses and we might add thru soldiers, guns, dreadnaughts and air-planes.

There is no hope for a nation with great armaments unless God sees fit to give victory thru them. Let nations learn this if they would prosper. Let them form a league and make treaties with Him, which faithfully adhered to will insure victory.

It is recorded: "There is no king saved by the multitude of an host:" "mighty man is not delivered by much strength."

Germany had strength, equipment, soldiers and wealth, but the Kaiser was not saved by his "multitude of an host." So it pays for a nation to have something to do about God.

The Kaiser thot "Gott" was with him, but he had a

wrong conception of God. If the Kaiser had possessed a correct idea of Divinity, it is safe to say there would have been no world war, as he then would have taken a different stand.

In Isaiah's time God communicated with nations. He said: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Some one made a statement in a paper that: "The United States positively will not be in a safe position unless prepared to dominate the air above our country in case of an emergency."

That may or may not be true and in order to be effective the United States will have to possess something besides many air-planes or dreadnaughts or soldiers to be in a "safe position."

We are not saying we do not need such things, we are saying that something more is required for safety, and that is a right attitude toward God.

When the church is conducted for the good of its members and for the upliftment of all, when it exemplifies the attributes of simple living and high thinking, it greatly assists the State.

A judge is reported as saying in Florida that: "A recent revival was the best policeman his town ever had. Seven hundred were converted in three weeks' time and almost put the municipal court out of business, a comparison of court records showing a much lower percentage of arrests than at that time the previous year."

A great error of public opinion is that politics should be divorced from religion, or, that religion should be divorced from politics. It would be well to separate politics from some kinds of religion, also it would be proper to take some kinds of politics out of true religion. Politics that lack the true spirit of religion are a curse to the country and that is what ails much of our politics.

Take scriptural religion out of any phase of life and

life loses its efficiency and is robbed of its usefulness and enjoyment.

Take Christianity out of commercial life and we have strikes, high prices, profiteers and grafters; take it from the social life and we evolve pleasure seekers and licentiousness; remove it from churches and it leaves hypocrites and time servers. Extract genuine religion from politics and we find office seekers, extravagance and candidates for harmful measures. Take it out of government and we have all of these evils combined and many more not mentioned.

We need the false religion taken out and the true put in; and we may know the true by its brand. Every kind of religion has burned into it an unmistakable ineffaceable brand by which it may be identified, provided we seek for it diligently and apply the tests.

One of the best ways to be able to discern the true from the false is to be true oneself. "If any man willeth to do his will, he shall know of the doctrine. John 7:17.

It is very evident that God should rule the world in some way, whether thru the state or the individual, it does not matter just so He rules. If it were possible for you, my friend, to create a world and its laws, also to create beings to live upon it, would you not expect to rule it thru your laws? What would you think of the people you made trying to usurp your authority to rule instead of you without regard to your intentions or purposes and in many instances utterly ignoring even your existence? Would you not pity their ignorance and foolishness?

This is the attitude taken by many in the world today and because of apostacy, bedlam well nigh reigns in sections.

Humanity should recognize God's Omnipotence, Kingship and Priesthood for its own welfare.

When God's wisdom is pitted against the wisdom of men who are great intellectually, which do we most

highly honor? Is not the world, not so much the churches, prone to quote the sayings of ancient and modern philosophers more than those of God about nations and governments?

The great mistake is leaving God out of the account. We will have to come to it in time, and acknowledge God as the Author of every good and perfect gift and as the Maker and Ruler of the universe.

While many laws are good and founded on Bible precepts and generally accepted by the people of the occident, when we come to emphasize the need of obtaining instructions of God to conduct a government and of humbling ourselves before Him, herein we often fail.

The earth has been holding the race of man thousands of years and it has yet to learn in many instances the simple lesson of obedience to God. Tho some have learned it partly, others never have.

Had mankind fulfilled to the utmost the mission for which it was created, this world would be a delightful place in which to live, for God so intended it, and instead of producing friction, the union of Church and State would produce harmony and peace and the highest state of growth.

Christ's example as well as that of His disciples, in their relation to politics, serves as a guide for us today. There is no evidence in the Bible that Christ endeavored to control the government in the Old Testament manner.

The age of the old Jewish law and the prophets ended with the coming of John the Baptist, a new order of things was being ushered in. The old Jewish Temple was nearing the end of its ministration. Endless ceremonies and innumerable priests had served their age.

The Christian was under a new dispensation and testament. Christ used the Temple and synagogue to teach his doctrines but as His followers multiplied new churches were organized on an entirely different plan from previous modes of worship, which has come down thru the

centuries to us, and is a pattern for us to imitate in its methods of deep piety and sacrificing devotion.

Peter or Paul or any of the other disciples were not known to enter politics. Christ by example separated the Church and State, but He never separated religion from the State—that is heart religion—and He made it possible for the more direct exercise of the new religion, or more properly speaking the new forms and methods of religion by abolishing ceremonies and starting meetings on the hill-side and on the lake front, aside from those of the Temple and Synagogue.

Christ taught the disciples what attitude to take when He said: * “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” From which we draw the conclusion that the church is not supposed officially to engage in politics, but it is very plain that an office of the church is to teach its adherents in such a manner that they will exercise their power of the ballot in voting for men of integrity and capability.

Not as denominations but as Christians should we stand shoulder to shoulder in the defense of good laws and their enforcement.

Political campaigning should be done as Christian citizens not as denominational churches.

The gospel of the golden rule should govern the acts of voters; and the spirit of Christ's teachings by being exemplified in the life of citizens, will enter all departments thru the hearts of those who transact government business.

Christians may consistently work in political campaigns

* Matt. 20:25-28.

for the general good of the public, but not for the advancement of any particular church. Any organization strictly denominational in its aims lacks the sterling ring of the true metal.

The plea that ecclesiastics should have control of civil government, that they may have liberty to exercise their spiritual authority, does not accord with the example of Christ, Peter or Paul. The world is learning the deceit and camouflaged motives back of the desire to wield the power of State.

The more advanced a people become in right living the better will they be able to discern right from wrong, the true from the false and are less deceived as to what they should or should not submit to in both civil and ecclesiastical rule.

The thot is not: "I will go to hell if I do not submit to the rules of my church" but it is: "I will go to hell if I do not accept the rules God has given his church."

Punishment does not justly follow the violation of church commandments of men, it comes from the violation of the commandments of God.

Much disturbance has come to nations by the endeavor of the church to gain its control.

Why should this cause trouble; if it was so ordained of God much good would result from it—instead, awful bloodshed and untold misery has resulted because of the corruption of the church.

Did Peter, James or John aspire to temporal power?

Did St. Paul strive to govern Palestine, Macedonia or Greece? It is said of Christ: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence?" *

* St. John 18:36.

In a spiritual sense was He king of the Jews and in this sense is He our king, his teaching showing that it was not his policy to assume authority over a temporal province altho he was the vice-gerent of God if ever one existed.

The putting in force the idea that church officials should rule the government has led to placing great power in church men, giving them almost unlimited power over ignorant masses.

Different churches exercise this power, especially in the less civilized countries.

Christ did not live in splendor and in elegantly furnished palaces, nor dress in gaudy, expensive robes of luxury and wealth to inspire awe in his followers and impress them with imagined greatness. Christ did not drink expensive, intoxicating wines in dissipation as do some high church men. He set us a very different example, and we are to follow Him if we expect to inspire confidence in others in the true and living God.

We might ask what this has to do with good government. It has more to do with it than appears on the surface. To profess one thing and live another, to profess to teach true religion and really teach even a partly false religion, produces a condition in society derogatory to all upliftment and progress. It is a blight on reform or advancement, bringing the people into partial mental and physical slavery to their leaders, the result always of false teaching, hence seriously affecting all government, as well as private life.

CHAPTER VIII.

World Court and War



THE ESTABLISHMENT of a World Court would be the most stupendous organized undertaking ever attempted by man.

If the Ruler of earth is bringing about this great union of forces and it becomes established, it will mark an epoch in the world's history.

The movement appears to be governed by an overruling power inasmuch as it is coming up so generally in the public thot for discussion.

There can be no doubt that such a plan properly formed and executed would be of immense value. It may be true that in instances wrong would be upheld; however, we do not favor the abolition of Governments for that reason.

It is to be hoped that a sufficient majority is in existence to evolute some system of race co-operation which shall be of universal profit and uplift.

Before a world government is brot into being, the point to settle is, would it be instrumental in the advancement of the nations of earth and therefore of humanity. Of course that point cannot be settled absolutely until tested, and if it is coming thru Divine agency it will come without let or hindrance—nevertheless it would be helpful to settle the probable utility of such a movement in our own minds that our efforts be encouraged to make it as good and strong as is in our power.

The great difficulty is to find proper channels thru whom to work. Wanted, men! And women! Wanted: wisdom and judgment and backbone! virtue and faith! needed: experience, persistence and good hearts.

When the time is ripe for a universal executive body to come on to the stage of action and when all nations fully appreciate its needs and benefits, one will mater-

ialize, but if it cannot be used to further the interests of the race it better never be born.

We find no evidence in the Bible that a world-wide Alliance that will benefit the world will be formed before the Millennium; however, could it be brought about to fruition, it would be an Ideal World Movement, but impossible under present turbulent iniquitous conditions.

Haste should be made slowly and great care as well as deliberation be exercised in framing its laws and formulating its phrases in expressing the sentiments they represent, that no nation be bound unduly under a world power sufficient to destroy its individuality.

Each nation should sustain a similar relation to a union of nations, (not United States but United Nations), that a state in the United States holds toward the United States. If all nations would understand and carry out this plan probably little difficulty would be met in inducing all to unite.

If a few countries revolt such as the Fiji Islands or others with like morals, international law should bring them back into line, if they transgress international rules, otherwise let them continue self government unless gross brutality among themselves require the assistance of some classes of them who would appeal for help.

Some opposition would naturally arise. When the Southern States seceded they were brot back and the Union preserved.

The varied nature of different nations would not need to make it unfeasible to unite under one head. America for example, has Alaska of the north, to Florida of the south, and the Hawaiian, Philippine and Cuba Islands, each greatly differing in its requirements still being governed harmoniously.

The last century inventions would make world government much more propitious than in the past by the use of radio, airplane, cable and other inventive discoveries that doubtless will come.

The scheme is somewhat complicated in view of the fact that rebellious factions must be dealt with and tact, patience and a spirit of forbearance and of brotherhood will be essential elements in the character of leaders, bringing about this great enterprise. A uniformity of high standards of life in the individuals entrusted to this task would greatly facilitate the movement.

The method to pursue in the furtherance of a World Compact is for honest citizens to make public their views and then let things take their course—they always work out somehow, according to popular and prevailing belief.

We would like to suggest another method of procedure in launching a drive for the conservation of the collective interests of man. What this method would chiefly lack, we presume, is popularity and yet it is one with which we may safely risk any proceeding.

Let the nation put forth a call for a number of men and women of sterling worth who have faith in God, not a passive but active heart faith in the God of Nations, to meet at Washington, D. C. to inquire of God what course to take to make the world better, not only to prevent war, but to understand how to follow righteousness as a nation, among ourselves, and in our relation to the remaining inhabitants on the planet.

Man seems to be at a practical standstill as to what course to pursue and has been for some time. The enormous prize offered to bring out the best course to take to cope with the present situation brot out many good plans which will help in their place, but we feel sure that the best and most reasonable plan of all is for a nation to recognize its needs of Divine wisdom in straightening things out. Has the world enough humility to take this course? Then happy is that people who have it, and will humble themselves before the Ruler of heaven and earth.

If man is satisfied that he cannot solve the problem, how would it be to try to find out from God how and what to do?

Until we do that as a nation, officially, we fear we will fall far short of the best plan.

Former President Harding is quoted as expressing sentiment in a speech which is worthy of that. He said: "I wish somehow that we could have fraternity among nations—the insistent demand for just dealing, the respect of right of others, and the ideals of brotherhood recited in the golden rule, and the righteous fellow relationship which every man knows his God approves."

"Universal expression" of like sentiment would bring great things to pass.

According to the writer's understanding of the world's need, the name "World Court" adjusts itself more properly to a world organization than the present one used—the "League of Nations." A league serves very well as a forerunner of a more effective compact. So far the "League of Nations" has shown itself unable to fully cope with international problems, being necessarily simply a court of arbitration and handicapped by a partial participation of nations in its membership, therefore a full test has not been made. According to reports, it has accomplished good on some lines and failed on others.

To bring things to pass, a world Government must possess world power with a world capital, wherein to locate its Executive, Judicial and Legislative bodies. To function properly it must possess legal authority in connection with arbitration in order that it may not only formulate and enact law but also enforce it.

It should be vested with power of jurisdiction over the world, parallel to the power of the jurisdiction exercised at the capital of a country of which it is the head.

God rules by law—when he can, he rules by the law of love and persuasion, otherwise by compulsion.

No family can be trained rightly without law and the enforcement of it—the law of kindness and firmness with the penalty for its violation is God's method in dealing with man—so no organization covering the whole map

can be of account without law and the execution of penalties for its violation.

The enforcement of law is spoken of as its "teeth." Lawbreakers necessitate the use of "teeth." Were there no violators of the law, its only need would be to produce system and order, and for convenience.

1 Tim. 1:9: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners."

The church could do away greatly with the need of teeth in the law if it fulfilled its mission, and it does to a certain extent. Without the true church the world would be governed by teeth and the teeth would be kept busy, but mostly in the wrong direction.

The writer's conception of what a World State would consist, whether it would be as a union of Church and State matters not, if He who created the earth reigns, is, that somewhere there would be a world Capital where would assemble from each country, delegates, constituting a congress or parliament to legislate, arbitrate, and discuss matters affecting the welfare of all peoples.

A President or Premier chosen from each nation would act in conjunction with the congress or parliament, which would be much larger than any existing, because of greater interests being represented.

Each country would be a people by itself, free and independent, with no colonies or "subjugated territory," the small nations being equal to the great in all privileges and powers "access to the seas" and in self-determination.

Taking the United States for an example on a small scale, it would operate in the interest of things that pertain to the affairs of the nations as a whole and those questions affecting them individually would be left for the nations to look after themselves, as a state is allowed to do in the United States; in other words, each country on the earth would correspond to a state in the United States, with vested rights exercised by themselves, and ruled

only by the power emanating from the world Capital in things bearing on world interests and international problems as the states in the United States are supervised by the capital at Washington, D. C., in questions affecting the states as a whole.

And since we are told in the great Book that the Lord reigneth, Psalms 97:1, would it not be consistent to acknowledge this fact and not hinder His plans for the happiness of His own creatures? And would it not be most reasonable to desire His entire guidance thru the methods and forms above described, or thru any reasonable method and form of administration?

We would expect if a World State were correctly instituted, that it would be guided in its management by Him who created the world and placed his beings upon it. We believe God's plan would be to rule by the Holy Spirit thru the hearts of the people—not alone thru those chosen to serve at the world Capital, but also thru those who sent them there and thru all who have any part whatsoever in life.

The execution of this plan rightly conducted would give birth to the Ideal World which is simply one that is as it should be and what the Creator intended and wills one to be.

The Lord rules the earth in many ways thru the people. The earth morally is what the people make it. The present condition of the human family today is a composite of its conduct, and of its standing before God, and if we desire to reach a higher level we must let God reign and cease to make stumbling blocks of ourselves.

We would also suppose that God would govern not only thru the Holy Spirit but also thru the word of God. God gave us the Bible and should we not then follow its teachings? It should be a guide to the whole race of man.

God made the world and to Him it belongs—not to man. He has the first and only right to guide its affairs

and to shape its destiny. Psalms 89:11 reads: "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them."

We believe that no Association of Nations should possess the power to dictate to any people when they are operating within their own jurisdiction. We have the guide of what constitutes a nation's jurisdiction. It is the same as that of the individual—the right of self government when used in accordance with the law of doing unto others as you would like to be done by. It is the right to act under legislation having in view the greatest good to the greatest number and that which does not infringe on the interests of other nations.

A people pursuing this policy is operating within its own jurisdiction.

And where do we get the precept that nations should do unto other nations as they wish other nations to do unto them?

Where do we learn that laws should be of a nature to confer the greatest good to the greatest number?

From Mohammedism? Buddhism? Sovietism?

No, from none of these, to our knowledge.

We learn it from the religion of Jesus Christ. Therefore the Christian religion is the one that should be accepted and practiced not by man alone individually, but also by man in governments and in all organizations.

If the world's best men and women, fully developed physically, mentally and spiritually would formulate a system of universal rule and enact laws concerning the welfare of all the nations of the earth insofar as they were interested collectively or internationally, leaving the individual right of each country, great or small, to legislate within its own jurisdiction then, as nearly now as possible, would the earth's dominant power be established on a grand basis, world wide in its scope and world wide in its beneficence.

When it comes to pass that every person puts forth his

best effort, when he lives up to his convictions of right and develops his three-fold nature according to his ability, then will we have an ideal race of man; not of absolute perfection, but of human perfection.

The natural outcome of such living would be the highest form of collective life and would follow automatically; on the contrary, there can never be a perfect national or world government until the people live right lives—not alone the leaders, but also the common people.

Naturally the proper place to locate a world capital engages the attention of those interested in the movement. An island in the Atlantic ocean between America and Europe would seem to be a convenient center of the nations most active in its promulgation.

When the great Alliance, practically of all nations is accomplished, as probably it will be, it will be an index of the status or standard of progress of the world as a whole and in anticipation of a feat so stupendous we insert a poem suggestive and expressive of needs of future possibilities.

The World's Capital

O, for an island in the midst of the sea,
A gem of Atlantic's deep flow,
Where the world may center its dominant power,
And keep all the nations in tow.

A place far aloof from all habitated land,
Secluded, with fortified tower,
Where the best intellects the world can afford,
May evolve wisdom and justice and power.

Under God as our Emperor, Prince and King,
There to teach the poor world how to live,
And to solve the great problems we have on our hands,
Whose solutions we are unable to give.

A highly desirable state of progression would be reached, could all voice the spirit of these sentiments of unity and peace.

As no such island exists of ideal location, only in imagination we turn our thot from a fairy land island to some more real location.

Placing it at the point of origin of the world's best thot would make Jerusalem and surrounding country the world center. However the best thot has changed its center and migrated to the near east and to the western hemisphere. Therefore it would appear that it should be located most convenient to those countries possessing the highest grade of civilization.

We believe that that nation will control public interests most who allows God to control it the most, or that nation will rule the world most who lets God rule her most. It is a law of the Spiritual realm that the individual or nation receives power in proportion to the amount of contact that is maintained with the Infinite. We believe the world at present is being governed according to this law and always will be; and as the countries of the occident come under this head, therefore should the world capital be located centrally among them.

If all peoples would observe God's laws the question of a world-wide organization would adjust itself, but since evil also must be dealt with, the problem must be solved with that taken into account.

A super-government, if so inclined, could rule the world thru the guidance of the Holy Spirit and shed light, happiness and joy over all the earth thru the leading of the Spirit. And the sooner the world realizes and accepts this great truth, the sooner will all nations have peace, prosperity and happiness. Amen!

War

As to war, in connection with universal rule, who can say that a "League of Nations" or any other propaganda,

framed by the best minds civilization can give, fixed up to the best and highest pitch of efficiency obtainable under present public sentiment, would be able to prevent wars and make the world safe for the inhabitants thereof.

It cannot do it because organization per-se is inadequate. Systematized effort may be instrumental in warding off war at times if its members are so disposed, but it is far from being a sure preventive.

If an unprincipled class of officials are at the head of a League of Nations or World Court, or any other compact, it will promote, instead of eliminate wars.

We must first learn what will permanently do away with war, then may we hope to depend on a remedy.

There is hope that as the world stands today at the end of the first quarter of the 20th century, man might be greatly elevated by an earnest endeavor to form and operate a world agreement which would be the best expression of public sentiment existing.

In the creation of a "League of Nations" or of a "World Court" the present uppermost thot in the minds of the people seems to be the elimination of war from the earth.

After the recent carnage of bloody strife of which the world presented an all too real moving picture, it is natural and right for it to long for unbroken peace and permanent cessation of horrible slaughter and inhuman aggression.

However, to be lifted up out of the causes and the experiences of war, our motives and aims and living must needs rise higher and operate on a more fundamental basis and general principle than simply a desire to eradicate war.

The very high motive to cause war to become extinct should be encouraged whenever honorable, but "peace without honor" or "peace at any price" are different propositions and to be dealt with seriously.

War is a symptom of political disease, it is not the cause of the disease. Some remedy that will remove the

cause of the political disease that breaks out into wars is the only hope of deliverance.

If a family of nations will not accept the cure thru which they may master the ungodly passions and unholy ambitions that rule men in public life, then circumstances shape themselves, necessitating an onslaught on the enemy and a war on the forces that would strike the innocent and unprotected into the dust of the earth.

If war must come, let it be prosecuted with an absence of revenge or anger and only as a necessary duty, and with an inspiration of the loftiest patriotism and righteous indignation. It should be conducted with as little cruelty and suffering as can be inflicted and with pity, forbearance and forgiveness always standing at the heart's door toward the enemy.

Who can say it was wrong for America to enter the World War as she did under the stress of the great need?

Who can say that it would be iniquitous to defend the Armenian Christians against the wholesale butchery of the populace, and infernal indignities inflicted on their women by the fanatical Turk?

There are many examples of war sanctioned by Jehovah written for our admonition in the Old Testament. In many instances God gave the victory. Had wars been wrong in any case or under any happenstance regardless of the awful oppression or cruelty of the enemy we believe God would have let it be known in some way. In Joshua 10:11 we learn: "And it came to pass, as they fled from before Israel, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail stones than they whom the children of Israel slew with the sword."

We have the lesson of Christ's position in the act of Peter in cutting off the ear of the servant of the high priest. Jesus touched his ear and healed him and said to Peter: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

We also have the lesson of John 2:15 where it says of Christ that, "When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." This was war on a small scale in defence of reverence.

The New Testament has no record of wars in the time of Christ nor circumstances that occasioned the need of an expression either way of approval or the disapproval by the Lord in connection with nations. His disciples gave the cause and cure on general principles but not whether right or wrong in special circumstances.

Paul says in 2 Cor. 10: 4, 5 that: "The weapons of our warfare are not carnal, but mighty thru God to the pulling down of strongholds;" referring to the war in the mind against unbelief, and life of the flesh.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In Matt. 24:6 Christ said: "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass."

These wars are "coming to pass" and we cannot say the end is yet. One thing is very plain—that Jesus Christ is absolutely opposed to carnal warfare and carnage; he has provided a way that it may not be, but the majority of people failing to wage their warfare in the inner life victoriously, the result is warfare in the outward life in the use of outward weapons of guns and in all forms of munitions and of man killers.

Let us be reminded that individual conduct is the basis of all reform the abolition of war included and true religion is the foundation of correct individual conduct. It is almost a waste of time to try to stop war by beginning on the outside.

War is inherent in inward and outward contending force of evil against right. To cause war to cease we must

cause evil to cease in the inner life, and in the individual behavior.

Human activity should be directed against the belligerent forces by the upliftment of Jesus Christ, and the power of righteousness in the life of the human unit. The office of civil law is to correct and regulate outwardly, the work of Christianity is to correct inwardly. Civil law cannot stop war permanently, Christianity properly applied will cause outward war to cease forever.

War should be a last resort. All misunderstandings and differences should be settled, when at all possible, by arbitration.

"War is hell", and if there was anything worse than hell, we would want to say it was that.

War is the colossal disgrace of humanity unless entered into in the interest and defense of righteousness. Even in the face of this fact who would say that it would be wise to establish a World Covenant to forever abolish war from the face of the earth under present conditions.

A universal compact to abolish war would be equivalent to one among county officials to instruct the sheriff never to shoot a bandit under any circumstances that might occur during his attempted capture. He may be shooting right and left and killing every one who is striving to capture him, or he may in cold blood in the past, have taken the life of those who thwarted his designs and yet, the sheriff or whoever takes his place should he fall in the struggle, must use no violent measures, such as wounding or beating or killing him while struggling to overpower the outlaw, no matter how violent the offensive or defensive pursued by the offender.

Thus we see the inconsistency of such a course.

Many wars are launched without justifiable provocation and should be settled by arbitration, as all international disagreements should be, but since this is impossible at times, war may become the only honorable alternative.

Inscribed on the base of the statue of William Tecumseh Sherman at Washington, D. C., is his statement: "War's legitimate object is more perfect peace."

We read in Psalms 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Would that mankind would consider the beauty of this unity and peace and obtain it without outward war.

The remedy and only basic one for the prevention of war is found in the Book of Books which is given for our edification and guidance.

An organized "Universal Expression" of the nations of the world would be an auspicious instrument by which to carry out the principles of the basic remedy for wars, providing its proponents were so disposed, also providing they followed the instructions and teachings found in James 4:1, and those that follow: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The remedy is found in verses 7 and 8: "Submit yourselves therefore to God." "Resist the devil, and he will flee from you." "Draw nigh to God, and he will draw nigh to you."

It is a remarkable thing that the cause of war given by Plato when quoting Socrates, 400 years before New Testament times, is so similar to that of James. He says: "For whence come wars, and fightings, and factions? Whence but from the body and the lusts of the body? For wars are occasioned by the love of money, and money has to be acquired for the sake and in the service of the body." ("Harvard Classics.")

* Roosevelt describes, on certain lines, his idea of bettering the world in preparedness, as he saw it and expresses lofty sentiment concerning it. He emphasizes naval and military preparedness a little strong perhaps, but also expresses the need of mental and spiritual preparedness enough to show that he deemed them important.

* In "Fear God and Take Your Own Part."

And they are important inasmuch as what is back of the physical powers of land and air and sea governs them mostly and not the said powers themselves. It is the mind back of the instrument used and its quality greatly that determines the success or failure of the forces contending.

The success of soldiers, airplanes and battleships depends much on the kind of intellect in command. The end of preparedness is the military, naval and aerial preparation; the beginning is the head and heart preparation.

Our personal battles are, or may be fought in the mind in connection with the heart—the conquered body obeys and the victory is won. Apparently Marshal Foch fought out his private battles in the temple of prayer, where he received his orders and passed them on.

This is the life of the true fighter. Roosevelt was a master fighter. St. Paul was a spiritual conquerer. No one amounts to much who is not some kind of a soldier.

In life we are compelled to be some kind of a fighter, or a slacker, in our war with difficulties and opposition to success. Preparedness, whether to contend with our own inner or with foreign foes should begin in our thots and purposes and this before we are fitted to handle armaments.

The most important preparedness is self-mastery. No one is competent to command others until he command himself, and self obeys. No parent is efficient to control his child until he can successfully control himself.

No oficer is properly armored to direct an army or a fleet on water or in the air until he is his own master. If the world was self-commanded there would be no war. If every one was a true fighter and resisted his own personal enemies to a finish and to a victorious climax, then war between man and man would cease.

This is where wars should be fought—in the intellect and heart. The supreme conflict should be with self and satan, but since all people do not believe this to be the

way out of carnage, murder and bloodshed, outward wars rage among nations and must as long as unbelief exists.

The prevention of war, tho it might be well to legislate against war as we do theft or murder, will not fundamentally cure our troubles. It is as tho a cancer on one part of the body were removed and another appeared in another place.

The poison is in the blood not alone in the cancer.

Illegitimate war is in the blood of the nations and it will break out somewhere on the world body politic until gotten out of the system.

A commendable move to counteract war if prompted, as we suppose it was by wholesome motives, was the great Armament Conference held at Washington, D. C. Much was expected of it as it engaged the attention of the world.

The conference was in substance a short session of an association of nations and possibly a forerunner of some sort of League. The representatives of the chief nations of the earth assembled to discuss an international measure.

The world seems to be indirectly evolving a world court and it is to be hoped that enough proper world sentiment is abroad to establish an organization capable of aiding materially in lifting the world out of its present state.

However, it is thot by many Christians that the world will wax worse and worse, as stated in 2 Tim. 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In some ways the world is getting worse and in other ways it is improving. No one person has the knowledge of the exact state of the world in this respect, as each one must form an opinion if they have one, from his small scope of observation.

It is evident that "evil men" are waxing worse and worse. It seems also evident that good men are waxing

better and better. Take isolated sections of country to judge from and the evidence would seem to be for the negative, or in favor of the world growing worse, and according to Scripture they will continue in these last days, to grow more and more so, as the tribulation advances. The fulfillment of our hopes will be realized in the Millennium age, when evil will be repressed and righteousness shall reign.

While the reduction of armaments would reduce financial burdens and remove much oppression from people, it cannot be a permanent preventive of war only as the agreement carries a spirit of toleration and good will between nations thru its operations.

A right attitude toward God and man will bring peace and settle armament disputes. The cutting down of armaments is not an antidote per se. After a proportionate reduction is made of the fighting material of all nations of the earth, those that are left are as apt to be used, of course on a smaller scale, as before the leveling down took place, unless the real cause of war is removed.

In one way we must wage war as long as life lasts. We must resist the invisible enemies that advance thru our thots.

The prince of the powers of darkness is always on the offensive and no discharge is for us in this warfare during life, but it may be a victorious engagement; and when all become victors by using the real remedy, humanity will be at peace with one another and with God and bloodshed and battles and bullets will be no more.

President Harding said in the opening of the Armament Conference that: "Inherent rights are of God, and the tragedies of the world originate in their attempted denial."

When humanity is granted its "inherent rights" which "are of God" and the people understand the way God wants it done, and are willing to grant them, then will

there be no "attempted denial" of these rights in which "the tragedies of the world originate."

But until the said inherent rights are granted war will be here and that to stay.

The opinion is afloat that the Old Testament record of war is no guide for us today, that God is not a God of outward battles in this age of the world.

We cite as an example of God's way thru Moses, Deut. 20:2, 3, 4: "And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people," (3) And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;" (4) "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Also read 10th, 11th and 12th verses on "peace."

Our conception of God makes it impossible for God to change in the eternal principle of right and wrong. How would we know right from wrong if not informed by the Author of all things?

The God of the Old Testament is the same God as taught in the New Testament, and as exists today. If God instructed leaders to enter war in the time of Moses, the prophets or kings, why would he not at the present time, under similar conditions.

There are reasons hidden from us why God sanctioned a plurality of wives in Old Testament days and forbade it under the New Testament precepts, but we know of no prohibition of war in the law. However, it is possible that if a sufficient number of the inhabitants of a country possessed the necessary faith, God would undertake for them and repulse the enemy and fight the battles himself as He has many times, taking different methods to accomplish the defeat of the enemy. Unless people have this faith they must either fight or be destroyed.

The teachings of Christ on war cannot be greater than those of God the Father of olden times as Christ was God's interpreter and under teacher saying in a prayer to the Father: * "For I have given unto them the words which thou gavest me," also, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Jno. 5:30. Therefore we believe the God of the Old Testament is the same as the one of the New and does not change in his ideas of war, but administers differently, according to moral conditions.

The Old Testament is up to date as far as God himself is concerned and it is up to us to ascertain God's attitude toward war, as well as that of Christ's which is the same, as they are one.

The idea that the Old Testament God of battles is inhuman and out of date is to infer that God is behind the times, which is inconsistent with an omniscient being who is the source of all knowledge and without need of experience, therefore without need of change.

If we believe war wrong in any circumstance what should we do in defense should Japan rent a naval base in Lower California, Mexico, and land immense amounts of munitions preparatory to an attack on the United States as has been reported of her?

Those who claim to believe in total abstinence of war sometimes concede that resistance would be necessary in an emergency of the kind referred to above—defensive warfare would be imperative they admit. I have yet to find a total dry bone abstainer. If there were enough faith found on the earth to use the "faith cure" as previously mentioned so that other ways than war would bring peace—as could be with efficient faith—then would a discovery be made surpassing any method of prevention ever brot forth in latter times.

Then we think would come to pass that remarkable

* John 17:8.

day foretold in Micah 4:1: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. Verse 2—And many nations shall come," (does that mean an association of nations?) "and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Verse 3—"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (The Utopian League of Nations), **THE COMING IDEAL WORLD! THE MILLENNIUM.**

The same prophecy is found in Isaiah 2: 2, 3, and 4 with little variation, Isaiah saying instead of "and people shall flow unto it," "and all nations shall flow unto it." God hasten this day, and may we put forth every effort to bring it to pass.

CHAPTER IX.

The Woman and Sex Question



EQUAL SUFFRAGE has played an important part in the reformation of society of modern times, and why woman did not assert herself centuries ago and waited until the latter days to come so nearly into her own is perhaps a question that belongs to a list of hard questions to answer given else-

where.

Equal rights for women will be of great value to the world provided the rights are properly used. Neither man nor woman should abuse the use of their rights, and strictly speaking sex should cut no figure in the world's reform.

Reform, reconstruction or civilization is not a question of sex. It is a question of right, intelligent living.

Equal suffrage of women, or of men of any color cannot fundamentally cure evils. Righteousness and intelligence in both sexes is the only cure.

Obedience to Divine law operating thru the medium of both sexes is the need of the world. This revolution of attitude would place woman in her proper sphere, and also man in his.

Woman does not improve conditions just because she is woman; she betters them because of her peculiar influence, insofar as she conforms to true ethical standards and Divine precepts.

It is just dawning in sections of the world that woman should be free to exercise her intellectual faculties out from under undue male restriction. Given a chance she will show the world that she is competent to greatly assist in the amelioration and purifying of community conditions if she keeps her proper place in the great onward march.

History gives evidence in the past of a lack that is now being made up in a ratio corresponding with woman's freedom and preferment.

It is demonstrated plainly that to obtain physical freedom, ordinarily we must first have mental freedom. Mental slavery often precedes physical bondage. Woman has been receiving mind liberty gradually hence her increased physical freedom to enter the commercial, political and church world.

Only the conscientious use of the franchise will make women's votes an asset in the world's upward climb; and whether she uses it thus or not why has she not as much right to vote unwisely as has man? However, strictly speaking, no one, man or woman, has the moral right to abuse the use of the God-given power of franchise.

On some questions the majority of women make a better use of the ballot than most men and insofar as this operates women's votes are an asset to the country.

Because the women of today have come to the front and obtained more liberty, does not signify that they can save the world unless men also become liberated. Man's bondage of the present time consists of a form of selfishness which acts as a restriction on others and denies them their own real liberty.

Man does this because he has the power and is bound by inexcusable desires. When men acquire spiritual liberation, women will be granted more outward freedom.

Woman, thru spiritual freedom is obtaining outward emancipation in part in spite of the bondage exercised over them by unprincipled men.

Woman's day is dawning, but man's responsibility is not lessening. Man must take his part. Woman should not take man's part nor man take woman's.

Men, for centuries have been trying to do woman's work in public duties and compelling her to do man's work in private life. We trust man will eventually find his proper sphere. Woman's work in public is greatly

an extension of what she is best fitted for in the home; and especially in these departments are men delinquent, such as in sanitation and laws for women and children.

Sex emphasized should not enter the ring of social betterment. All humans should enter it. Woman has struggled up out of a narrow life because of the great need. The cooped-up place we call home—legitimate, indispensable, dear and sacred in its place, is like the canary cage. The canary wasn't made to live always in a cage—the great free open air is its rightful heritage as well as the cage.

The walls of the house in which a woman lives do not mark the limit of her vocation. Her work extends in every direction into the whole world according to her ability and opportunity, for the world is the home of woman as well as the home of man, and a normal woman is interested in her world home.

Woman should be a counselor, a public housekeeper, common overseer of women and children, of food and clothing, the care of which is simply a continuation of the lines of work in the private home, into a larger sphere.

The usual unsanitary condition of dressing rooms on trains and in public buildings, the unbelievable slackness in ventilation universal in public places, the unjust laws regarding women and children attest the need of good public housekeeping and care of women and children.

As a rule, on certain lines women have a clearer spiritual insight into community needs than men. The moral and spiritual viewpoints of the liquor question were presented by the women for years, but until the financial advantage of prohibition was emphasized and its appeal made to the business man's pocket book, its progress was proportionately slow.

When man finds and keeps his place, and woman has hers and even children allowed theirs and all work to-

gether unitedly, the sex question will be incidental and the moral question pre-eminent.

The sentiment that men are superior to women belongs to the dark ages, and cannot stand 20th century light.

To the inferiority of man, and of some women, are we indebted the propaganda that women are inferior to men. In Christ Jesus we are all one. Gal. 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

In the earthly life only are we male and female. Both sexes have souls and are alike accountable to God, as well as equally entitled to the blessings of life.

Sex is only a physical fitness for the duties entailed in the building of the home and in the propagation of the race, both sexes being endowed physically, mentally and spiritually for its mission in life and it would be as consistent and as revelant to say that Benedict Arnold was superior to Queen Victoria, as to say that man is superior to woman.

It seems to us that a statement would contain as much common sense that a cow is superior to a horse or that a sheep is of a higher grade than a hog as that men are of a higher order than women. Each has its place in the world and are of use in different incomparable lines, where nothing is gained by comparison.

Broad-minded men, doubtless found in all ages, are not to be condemned who have willingly granted woman her place in life and put no restrictions on her usefulness and position. The blame falls to the man or woman who tightens the cord of bondage around woman's freedom.

If mothers taught their sons the true freedom of woman there would be fewer men to oppose her.

Some of the slaves of the south are said to regret their emancipation and wish they were back in the old way. Some women not only wish bondage but choose the slave life. The prominence of the sex question is largely due

to the ignorance and stubbornness of both men and women, and especially to the failure of men to safeguard the environment of youth when out from under the shelter of the home.

The overwhelming desire of the mother to right this evil was an impelling force to call out timid women into the open and caused her to find a way out from her prison home which was barred by public sentiment and law; and by so doing the world discovered woman's efficiency and capability until she is filling responsible positions in national and state halls of legislation, and in world movements for peace and arbitration.

It has even come about, the sentiment that women would perhaps do well to form a World League to prevent war, and we are free to express the belief that a world league of women to prevent war might accomplish much good, especially if the teaching would win over men and women to accept the real cure for wars.

In such a case the possibilities for advancement would be great. However, if a league of women would be more expert on this line than a league of men it would be because they would follow more closely the principles of the golden rule than the men.

Men can do as much or more than women, or women can do as much or more than men only because of their being more proficient physically, mentally and spiritually.

It would seem the most rational plan for both men and women to organize a world league or world court without that of sex but with an eye to efficiency, ability and moral fitness.

Man and woman evidently were created to work side by side and the happiest homes are those conducted on this plan. The wife is consulted in the selection of the furniture, the painting of the house or in the government of the children. The husband's opinion is sought concerning the budget of the family expenses, in the church affiliation, or it may be in the selection of associates.

Every woman votes in her own home, tho not necessary to cast a ballot so to do; in like manner she votes on measures of public interest when it is necessary to cast a ballot.

What is the difference in essence as far as voting is concerned between a vote in the home which is merely saying how she wants a private measure carried out, and a vote by casting a ballot expressing how she wants a public measure executed? In saying what she thinks her own home should cost or by her ballot indicating what she believes the court house should cost.

The only difference is that in public matters you cast the ballot and in private ones you do not.

The inoffensive, innocent scrap of paper we call a ballot has had much more abhorrence and imagined horridness than it has ever deserved.

The hope of the world is the efficient and harmonious working together side by side of both sexes in the way intended by the Creator, in the elimination of fiction and the doing away of conditions that mar the happiness and usefulness of mankind.

Marriage

Many questions exist on the line of the common interests of the sexes, only a few of them being touched upon in this connection, one of which, the marriage problem, plays an important as well as prominent part in its bearing on social matters and on the origin of many of its complications.

Marriage, one of the dearest and most sacred ties of life, should be entered into with great deliberation and carefulness, each party being perfectly satisfied that they have the approval of their own best and highest judgment in their fitness, natural temperament, affection and environment.

The intricate interweaving of one's personal life and interests with another as necessarily follows the marital

relation necessitates a constant spirit of forbearance and love. The equipment for any department of life in family relations and those of friend, neighbor or public servant should be of the highest and best, but the married life is especially a regrettable failure when a lack in this preparation is evidenced by a fearful prostitution of sacred ties and husband and wife cease to love each other and the tie is broken by a divorce and children separated with an example set before them derogatory to peace and high ideals of life, especially that of the home.

The home is the foundation of national life and if the home fails the nation fails.

Even good people allow unimportant things to cloud the sunshine of real life by not overlooking the faults of their nearest kin; one little fault after another is magnified and continues to grow until the crisis comes and love flies out of the window and misery flies in and the world is made worse when it might just as well have been made better.

Sad are the words, "It might have been." The home might have been happy—a place of pure delight—a place of refuge from the storms of outside life, a place where husband and wife are still lover and sweetheart, where each one is as particular to please as in the happy days of courtship; where they are as careful to not hurt each other's feelings as in the sweet days of wooing and winning.

This is as designed but how far many fall short of its reality, because they feel freer to make unpleasant remarks after marriage than they do before, thus overlooking a secret of a happy married life.

Is it not refreshing to see a husband and wife as interested in each other twenty years after marriage as during the honeymoon?

People properly mated often fail the degree of happiness their privilege would grant, not realizing that the true source of happiness is in Divine love from which

spring, like flowers by the wayside, all enjoyable benefits.

Real happiness at all times and under all conditions is not found in human beings or in anything temporal. True love and joy are immortal and must be fed by immortal essence which comes partly thru loved ones but directly or indirectly from above.

The alarming condition in society brot about in the exchanging and separation of married people who obtain divorces on imagined offenses bring on themselves thru the breaking of God's law, tho possibly not the violation of the civil law, a miserable existence inevitable in such a course; and especially is the unpleasantness aggravated by another union in so-called marriage to another partner in close proximity to the severance of the previous marriage vows.

The Bible permits one cause for divorce. In Matthew 19:8-9 Christ says: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Our civil law grants divorce on several grounds of complaint. The sanction of the civil law on other grounds will in no wise justify a divorce, much less a pretended marriage subsequently with another when God's law says: "Thou shalt not."

The knowledge that we break God's law in obtaining a separation in divorce on any pretext except that given in Scripture, should be a preventive of divorce.

Divorces would be much less in number would contracting parties give more time and thot to assuming the great responsibility of marriage. "What God hath joined together, let no man put asunder." If God hath joined two souls together let there be no divorce.

The time to settle that matter is before the step is taken. Haste cuts short the time before the wedding day and gives time to repent at leisure. Take the time before "the day" that the necessity of repentance be avoided.

Three things should be observed in deciding whether "God hath joined together." The approval of God, the sanction of one's own highest judgment and the concordance of circumstances. In Gen. 24:13, 14 we find a wise method of choosing a wife. It tells of Abraham's servant offering prayer that God would direct him to single out from "the daughters of the men of the city, she that thou hast appointed for thy servant Isaac."

It is a very easy matter to be deceived in the choice of a life companion. The arch deceiver has a power of a sort of hypnotism under which people are made to think they love one another and they marry and afterwards discover their mistake.

The case of a woman came under the observation of the writer who thought she loved a certain man with all her heart. She felt she loved him so much that she was tempted to think she would be willing even to be in hell if only she might be with him.

She afterwards discovered in time, fortunately for her before a promise had been given that she had become infatuated, or was under some sort of hypnotic power that strangely affected her.

If it seemed that the least separation or disagreement was arising between them the night passed in restless misery and sleeplessness, which was beyond her control. A pleasant visit with her friend would result in perfect happiness, restfulness and sleep at night and yet through persistent prayer it was made plain to her that the attachment was not of God for it shut her out from constructive communion with Him as her happiness was centered in her friend, even short separation, causing her much unhappiness.

Had it been proper for her to so devotedly love this man in answer to prayer, God would have kept her in perfect peace, and happiness during the separations.

She finally became victorious, for Christ's sake being happy in the great sacrifice and self denial and in being enabled to give up so great a thing. Choosing rather to please God than to yield to a love not for the best. Thus she gained one of the greatest victories, and will and does receive a great reward.

It is a great mistake for one, whether properly mated or not, to depend entirely on a husband or wife for happiness as the source of it.

Our friendships give fleeting pleasure and enjoyment, which cannot always endure and fail us either thru estrangement or death—we may not cease to love our friends in separation but to be happy without their presence requires fortitude and a close walk with God. To preserve true love we must love God more than we do our loved ones; and supreme love to the Giver of our loves results in more love to those nearest to us.

Untold numbers doubtless are drawn together thru infatuation, thinking it true love. Thru the power of prayer we may be enabled to retain our interest and enjoyment of life and break loose from a bondage so detrimental to true life in the selection of a life partner under a mistaken impression of imagined true love.

We should beware as soon as becoming conscious that our zest of life is centered in any loved one of whatever relation. We are thereby straightway sidetracked. The fact that any human being is essential to our peace of mind is an evidence that our affection, which may be right in itself, is unadvisedly centered.

Another instance of infatuation came under the notice of the writer at one time, the instance being that of a young woman who came under the influence of a married man. The girl was a devoted Christian and would not on any account have yielded—as she partly did—to the

power he possessed, had she realized what she was doing.

He made her believe that she took the place of no one else, and that no intrusion was made in the place of his wife. The deceit of the girl caused her to think that she loved the man and was loved by him and that sometime his wife would die and she would take her place, showing how deluded one may become.

The girl's faith in the Bible teaching on adultery kept her virtue but on awakening to the fact of her delusion, she was almost bereft of her mind and its effect caused semi-invalidism for many months.

So in marriage and as true in all things we need guidance, and in the pursuance of a proper course a far more satisfactory result will be the outcome, than if no attention be paid to the need of a serious, intelligent method in the selection or acceptance of a life companion. On this depends much more than people as a rule believe; and we trust that young people or any interested reader will stop long enough to give this a thought.

As to mutual fitness of parties contemplating matrimony we are to remember that one party has no right to demand or expect more character than the other party, for as elsewhere stated, sex should cut no figure in social reform as both male and female must give an account for the deeds done in the body, and does God give to man more license to break his laws than to woman?

After the decision as to the wisdom of entering the marriage relation with the one of our choice, and the happy day comes and goes as an epoch in our personal history, we face the great question as to the degree and manner of subjection that should be exercised by the wife toward the husband according to Scriptural guidance.

A question is how far should a wife submit to a husband if he failed to obey the injunction: "Husbands, love

your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25.

— Being subject to a husband as we are taught in the Bible cannot mean that woman should become a mental or physical slave to man. Perhaps a better interpretation is that the wife should consult the husband in all things and conform to his ideas as much as possible—defer to him whenever consistent, without violation of conscience, which can be done much more smoothly under obedience to the helpful admonition found in Eph. 5:28: "So ought men to love their wives as their own bodies," and verse 33: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Intellect is a gift to mankind, not alone to man, but also to woman. She is supposed of course to use it aright, and man as well; not always as man tells her to, but as God tells man she shall.

Conformity to God's laws would enable husband and wife to live, in spirit, the Divine plan, the wife being subject to the husband insofar as the husband is subject to Christ and possibly sometimes as exceptions to the rule, more so. "For the husband is the head of the wife, even as Christ is the head of the church." Notice "As Christ is the head of the church" in like manner we understand it to be, just as children are subject to their parents in the Lord."

The subjection of women to Christ thru Godly men, or the subjection of women to men who are subject to Christ, is an inspiration to women and also to men.

Wives are to be subject to their husbands. What about the poor widows and the "maiden ladies;" how are they going to manage to survive without a head to whom to submit?

The absurdity of the inferiority of our women to man is strikingly shown by the immense army of splendid single women in the world who take a prominent part

in all phases of life, and who have done much to advance civilization by the intelligent use of their powers of mind.

Most of the Scripture on this subject refers to the subjection of wives to their husbands, leaving all other classes of women without special instruction in this respect. It is probable that the submission relates specifically to things pertaining to family life.

The sin of Eve which brought this bondage on woman, is set right to those who accept the power of God thru his Son Christ Jesus who came into the world to put the world back to where it was in the beginning in its purity and innocence before God. Woman is liberated thru Christ as is all mankind, and the universal liberation of the race of man thru Christ from the bondage of all things not in harmony with Him will give the highest freedom possible and will put the woman and sex question right with the world.

CHAPTER X.

Outward Reconstruction



IN CONNECTION with public conditions in our desire to help improve them, difficult problems always suggest the oft repeated question, "What can we do about it?" And the usual answer given is: "Improve public sentiment," "Educate, agitate and legislate."

This method is effective wisely followed as an outward reform and has a rightful place in the work of general advancement.

To a considerable extent our public sentiment, education and legislation is on a sound basis, more or less in different nations.

Many of our laws were made for us many years ago. They are founded on the Sacred Writings, ready to be incorporated into our code, and have been partially. The adoption of Scriptural statutes would save much time and trouble and insure better ones than man-made laws.

What would remain necessary to be done would be to make laws relating to matters not specified in Holy Writ, which should be framed to conform to the spirit of justice and mercy taught therein.

As a means of outward reconstruction it is absolutely essential that civil law conform to Scriptural precept as a foundation for permanent building.

It is cause for encouragement that Bible ordinances and those of like sentiment are used in many countries. Many of them are founded on Christianity as they should be, which is well as far as it goes, but let it go farther—let all of the laws be based on the principles of Christian teaching that the spirit of the Golden Rule permeate civil law relating to matters not specially mentioned in the Word.

Francis Willard gave this thot when she spoke of right government as being: "The principles founded upon the gospel of Christ worked out in the customs of society and the laws of the land."

Following the establishment of good laws, which is one of the first steps to be taken in the betterment of outward conditions comes the method of using the law, and the enforcement of it, which is involved in the spirit of administration, whether Theocratic, Democratic or Monarchistic.

Whatever the form of government, let it be any reasonable method of organization, above and paramount to all, let it be righteous, just and equitable in its dealings for the welfare of the people physically, intellectually and religiously.

Reality consists not in formality. The form or method is the skeleton, the framework, the instrument. The real government is the proper service of the people, the administration of justice, the extention of mercy. Liberty given to do right and not given to do wrong. Government in which progress is unhindered, development unchecked and selfishness restrained.

A popular paper says: "When the people of this country really want any reform or want a better government they can get it via the ballot box. If they fail they have only themselves to blame. This is true in theory at least; in practice it is difficult to get the people to join in anything, and so the schemes keep the ascendancy."

We will remark in passing that the ballot box affords a wonderful opportunity to accomplish external reform when used in the highest interests of man. We present this thot to promote this interest, that ballots be used in the advancement of our highest good.

The most successful administrations have been those supervised by Abraham, Moses, Joshua, the Judges and the Prophets and in latter days by the Democratic form of rule.

Nations have been ruled in many ways but mostly by kings from time immemorial up to the present time, which is a testimony, in connection with the way in which they were allowed to rule, to the low standard of progress during this time, as for an instance was shown in the days of Samuel when the children of Israel asked for a king to rule over them: "That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

Instead of thinking what was best for the people they were wanting to be in the fashion. Had they desired a leader such as Moses was, it might have been well with them.

"And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

(This scripture clearly shows that the voice of the people is not always the voice of God.)

God further instructs Samuel in the 8th chapter of 1 Sam.: "Howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them." Then Samuel told them that a king would take their men and women to work for him and take a tenth of their seed and sheep. "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us."

The folly of this choice was subsequently realized as recorded in their history which furnishes a striking example of a people's fate when they eliminate God from the government.

Kings often play havoc with the people. It was apparent that thru the world war period a different atmos-

phere pervaded the world in regard to kings. They became unpopular, especially in Europe. England, Belgium and some other countries were exceptions, presumably because of their limited powers and because, too, of the mutual love and respect of the people and their kings and consequent lack of special grievance against them.

History proves that for the most part the voice of the people tho not always exactly the voice of God, produces the best form of government we have in this age of the world.

In the time of Moses the government, which is considered Theocratic, the people were well governed, also under the Judges and Prophets, until they insisted upon having a king.

It does not seem to matter so much how a people is governed whether by many or by few if the authority and essence of mandate is from the proper source—from the Kings of Kings of Princes and of people; for otherwise all is error whether thru a Monarchy, Republic or Democracy.

However, in a Democracy the people become better educated inasmuch as often intelligent voting becomes an incentive to increased information, thereby becoming an educating factor in the nation's growth.

It is doubtful whether a truly self-governed people of the present age would think of or plan, much less institute a monarchical form of community life or any kind that savored of one man rule or of autocracy. It probably would be impossible unless based on the plan followed by Moses.

Outwardly the leadership of Moses was a one man rule. Really it was Theocratic or God ruling thru Moses, therefore it was successful.

The many nations that thru the ages have been ruled by King, Queen, Czar or Emperor have been in many ways mortifying failures, even tho some claimed to be

exercising a God-given right, which makes the failure more humiliating.

It is quite improbable under the present state of civilization that a government could be established on the Israelitish plan when "God spoke thru Moses," and gave him messages for the people, tho could a present day Moses be found all would be well.

A highly patriotic service would be rendered the world if the leaders of nations would implicitly follow the method of Moses in obtaining messages for the people.

Lincoln sought wisdom of God and obtained it, hence his greatness. Washington and doubtless many of the other Presidents partially followed this way, more perhaps than is known to the world.

All of our really great leaders doubtless seek to know God's will which in its results greatly improves public affairs. There are those in public life who do not acknowledge their dependence on God, nor have the disposition so to do, hence the drag on progress and advancement.

The men and women held dear in the memory of mankind are those who have served the people and their interests with love and helpfulness.

We admire poets and philosophers who successfully specialize on certain lines. Shakespeare, Napoleon, Spencer and others command our admiration for their attainments, but did they measure up to the highest development?

We have regard for the erudite, we respect him who honestly accumulates a large fortune, we laud the artist, inventor or orator, but we love the good and noble who love the people and have served them faithfully as did Washington, Lincoln and Roosevelt.

He who most loves the world seems most to be loved by it. We regard with wonder the specialist but love the rounded out, fully developed, devoted public servant.

America or any nation is affectionately respected ac-

ording as it has worked toward high ideals, or helped oppressed nations and enacted and obeyed righteous laws.

America does not supposedly overpower weak nations for exploitation. She has befriended Cuba, the Philippines and Hawaii and her influence protected many other countries. We trust America has in the main cared for these peoples with unselfish motives. There may be an element in the United States who would gladly exploit dependent colonies but we believe them to be in the minority.

It is thot by some that each nation thinks itself better than all other nations, and that it is a cause of war. This opinion of supremacy should be based on the proverb, "Ye shall know them by their fruits" and is true of a people as well as that of a person. It is human nature for mothers to think their own children the best, prettiest and sweetest. We should learn to form impartial judgments on all questions with self-less-ness, and it is with this thot that we present the following opinion:

It seems plain to us and we believe to the civilized world, that the great war demonstrated the fact that America found itself occupying a very high position among the nations of earth officiating considerably as the Orient's cornucopia and the world's defender, tho we must admit that Armenia was sadly overlooked by America—a nation that lays claim to Christianity.

America's power of whatever that consists, is feared and respected by all nations, and we ascribe all honor and praise to Jehovah who hath made our position possible.

It is almost incredible that America has reached the position of power in the world that she occupies, considering the many discrepencies practiced by her people, and judging her on that line has a tendency to lessen a desire to boast of her position, in spite of which, in many

ways she excels, and notwithstanding as a nation she is greatly exalted, there is much room higher up.

For our edification let us remember the admonition: "Let him that thinketh he standeth take heed lest he fall."

Yes, our beloved country has been greatly prospered and to take advantage of our power would be to be shorn of our power and rank. To make a selfish use of our distinction, would be to forfeit it in time.

We quote the apt statements of W. J. Bryan: "We occupy today a proud position among the nations; we are becoming more and more a moral factor throughout the world. Can we afford to surrender this position? If our nation desires to be measured by intellectual and ethical standards, how unworthy to brag of our strength and to threaten to use that strength. 'We are ready to fight' does not arouse the enthusiasm now that it did a few centuries ago. But force is not the level upon which this nation settles its controversies today. The question is not what we can do, but what we ought to do. The path of history is strewn with the wrecks of nations that boasted that they were all powerful. This question must be decided on moral principles and not by the counting of our regiments and battleships. What shall it profit a nation if it conquers the whole world and loses its faith in the doctrine that righteousness exalteth a nation."

Does the greatness of America consist in her education, wealth and productiveness? Not entirely--these really are the results of the moral fiber back of them. Judging by the fruits of the United States of America manifested in its faith in God, its righteous laws, in the liberties of its people and patriotism of its citizens; judging by its sympathy with weak nations and for suffering, starving humanity, for its intellectuality, wealth, culture and ingenuity, the prominence and influence of America is due to its following to a considerable extent the great Divine Idea of a government in the tenor of its laws and in the

spirit of its administration, as we have practically stated before.

The Declaration of Independence, the Constitution and many of our laws are just, righteous and merciful according with the spirit of the commandments and teachings of Christ.

As a people we are not striving for conquest but labor for the liberties of peoples, giving to, not robbing them. We are to a certain extent mothering the world, we are expressing our love and sympathy for mankind and for the most part aim to be a friend to all nations.

We are therefore entrusted with power and influence and honor, just as an individual who does nobly is entrusted with these things.

However it is apparent we are not a people wholly made up of unselfish beings; We have those who are educated and qualified in experience and social position who seem to be devoid of the knowledge of the essential element in government which is that of right alone aside from party interest, if in conflict with it, financial self-interest, or undue corporation advantage, but as a people we do not come under the charge given to Jeremiah: "But thou shalt say unto them: This is a nation that obeyeth not the voice of the Lord their God nor receiveth correction: truth is perished and is cut off from their mouth."

Many of our great men have given their views regarding our need in government, and many are the opinions expressed.

Wendell Phillips says: "Government is only a necessary evil like other go-carts and crutches—our need of it shows exactly how far we are still children—all over much government kills the self help and energy of the governed."

We can hardly agree with the idea that government is a necessary evil as there is no evil that is necessary; its law should be a schoolmaster to bring us to right

living and is to aid the ignorant as well as to restrain the vicious. As soon as law becomes indispensable it ceases to be evil. Too much government might be considered an unnecessary evil. The evil lies in the condition back of the law and government that make the law indispensable.

Sir Walter Raleigh gives a good opinion on government: "A man must first govern himself 'ere he is fit to govern a family: and his family 'ere he be fit to bear the government of the commonwealth."

Gladstone is often quoted as saying: "The proper function of a government is to make it easy for the people to do good and difficult for them to do evil."

Grover Cleveland's sentiment is that: "God demands of those who manage the affairs of government that they should be courageously true to the interests of the people, and the Ruler of the Universe will require of them a strict account of their stewardship."

Spaulding said: "When men put their trust in God and in knowledge, the government of the majority is, in the end, the government of the wise."

Going more into detail in treating law as a means of outward reconstruction, we give as our opinion concerning how an improvement could be brot about in the functioning of the political machinery of State life in the United States, that the powers vested in the three great divisions of State rule should be more equally distributed and better balanced.

If the President vetoes a measure against the popular will, or if the Supreme Court interprets the law contrary to the best sentiment of the majority of the people of the nation, (for an example the Child Labor Bill), or if the Congress makes a law plainly opposing the highest interests of the government let there be redress in the popular vote.

The Supreme Court should not be final in all cases, neither the Congress. As it now stands Congress may

over-ride the President's veto—let it also over-rule the unwise action of the Supreme Court, and let the people have voting power to rectify unjust action of the Congress. If the United States is supposed to be a Democracy, let it be one in truth. The people's interests are safer in the hands of the people than in small bodies.

Government is a comprehensive term the meaning of which, as before stated, covers not only the ruling of a nation or city but also that of the individual.

While the subject has been dealt with on national lines principally, we are not oblivious to the fact that governments are composed of units and government of the whole is determined by a composit of its individual parts so that a nation to be self governed must be made up of a majority of self governed units, or individuals.

Self mastery is admired by all and great pride is taken in developing this trait of character, and so a nation which is dominated by this spirit commands the world's respect and is feared by the lawless factions that cumber the earth.

A nation as before stated is composed of individuals and therefore the status of its grade of civilization depends on the quality of its units, so the question naturally sifts down to the individual.

What makes an individual makes a government.

A government depends on a composit of the individual unit, not on the form of government. The form will take care of itself when the units are right as truly as the dollars will take care of themselves, when the pennies are cared for.

Emerson said: "The less government we have the better—the fewer laws and the less confided power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual."

Sumner said: "The true grandeur of nations is in those

qualities which constitute the true greatness of the individual."

I. W. Kingsley writes: "What we do not seem to thoroughly understand is that the religious life of the world and of our own nation will never rise higher than the religious life and thinking of the individual."

This testimony bears out the fact that our fundamental work is with the individual. We must have good quality in each brick in a building to make a good structure. Every soul that lives a life of usefulness is a good brick in the great structure of civilization, and in connection with proper laws and good form of government, a necessary complement in reconstruction is the work of fully developed human beings.

The government cannot be of a higher grade than its people.

Our laws are necessarily on a par with the average public sentiment. J. R. Lowell says: "All free governments, whatever their name, are in reality governments by public opinion; and it is on the quality of this public opinion that their prosperity depends."

Public sentiment which is composed of the intelligence and morals of a people, will determine the grade of its public officials and purity of its laws; therefore the need of truly cultured leaders to educate the masses by their writings and speeches and personal example.

To this end should we guard the public school that the youth be taught laws of successful private and community life.

Our public school has everywhere a persistent enemy and it strikes at the heart of education and intellectual advancement as manifest in the opposition to bills of that nature in legislative halls. All good has an opposing force, so may the people guard the education of our boys and girls and thus aid in the preservation of freedom as expressed in the beautiful words we sing:

"In the beauty of the lilies Christ was born across the
sea,
With a glory in his bosom that transfigures you and
me.
As He died to make men holy, let us live to make men
free,
While God goes marching on."

The public sentiment of the world should be raised to a standard where the public will endorse the reading of Scripture in our public schools and taught that its proper application is a preventive and also a cure for all social and national friction.

As a people we do not sufficiently depend upon this great corrective or give it the thot it merits. If we would stop and consider, and note what religion predominates in different nations and notice the parallel progress connected with each religion, how could we fail to see that the Christian religion takes the lead—the religion practicing the golden rule—therefore is it to our interest to heed its admonitions and precepts and to teach it to our children.

We are aware that popular opinion must needs grow considerably to rise to this need. If one would clothe some unusual thot in elegant language and attractively present popular ideas as to the needs of the world, it would please the popular fancy and be quoted in many papers, but the application of plain gospel truth as a basis of public reform is thot by many as unpopular and not really worth while to be given much thot.

However, gospel teaching is becoming more generally heeded, and truth seems to be more commonly accepted and disseminated, as shown in editorials in leading papers.

Much is made of the sayings of philosophers and quotations of great men and women. Shall we not give at least

as much attention to the words of the Great Teacher, as to human and often erring teachings of man?

The truth is the essential thing. Jesus says: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Christ's teaching is the source of the rule of conduct for the individual and the nation and the world and the sooner we realize it the sooner will we reach the highest progress and freedom.

Bishop Bell says in his discourse on remedies for existing conditions, that every man should be a king and every woman a queen, also that we should inter-nationalize human interests, and with great enthusiasm entreats: "Let's give God a chance with folks."

A World Court to "inter-nationalize human interests" and the interests of Christ's kingdom, which is inseparable from human interests, should be the great world movement for the betterment of mankind, and God quicken our steps thenceward and truly "give God a chance" with us which would be by heeding His Word. Well would it be were it the ambition of man and woman to sit regnant as kings and queens on thrones in the spheres in which God has placed them, and be conquerers, overcomers and victors over self and surroundings that we may make life worth while.

And Resolve:

"To be patriots, rather than partisans; to win the peace by reviving the idealism which won the war; to broaden our outlook and narrow our animosities; to carry into national and inter-national affairs the maxims which guide gentlemen and gentlewomen in their daily conduct; to practice thrift that we may be able to practice charity; to recognize that each of us is and always must be his brother's keeper; to work well that there may be plenty of goods in the world and think well that they may be

rightly distributed; to go forward each day to a higher level of purpose and effectiveness, and live as one afraid of no man, and of whom no just man is afraid."

Another fruitful field for re-enforcing externally the world's defective forces, and for rebuilding its walls of defence, lies in the low estimation of the value of a well-ordered life, considered financially as citizens and as capitalists and laborers, considered in the world of fashion and dress and in endless other ways, time and space forbidding their lengthy mention.

It is obvious what would occur thru the right estimation of the value of the well ordered life regarded financially, in the saving of expense by the elimination of jails, prisons, poor houses, courts and loss of production in criminals and immoral people, in their offspring and in all who are inoculated with their infection. Also in the doing away with the expense of the sheriff, the attorney, the judge, and loss of time connected with them, also endless other expense consequent on a life improperly ordered.

Turn this loss of money and energy and time in a regenerated form into progressive channels such as the planting of trees, good road construction, sanitation, health measures and the like, and we conserve the fruit of reconstructed life to good advantage.

Col. McIntire is quoted as saying: "The necessity of conserving the natural resources of this country was being strenuously agitated and that the conservation of American manhood and womanhood was just as important and should be considered."

Statistics compiled by Roger Babson showed that ten million persons in the U. S. were unfitted for life's tasks. A man is a loss to society when he fails to produce as much as he consumes. The prison population of this country was said to be 500,000 and the cost of maintaining these prisoners was quoted as \$250,000 a day. Assuming that these persons would earn \$3.00 a day if they were

converted, the earning power of the country would be increased \$1,500,000 a day. These figures show that the conversion of non-productive persons not only relieved the tax payer of the burden of supporting them but increased the earning power of the citizens as a whole and reduced the per capita burden of taxation."

Economically a great change would materialize in the world's progress thru the frugality of the life all should live.

Former President Harding is quoted as saying: "Nothing is truer than that in the economic state of the world, it is necessary for the people not only to teach but to practice economy in expenditures, and sound methods in investment of their earnings."

During the great war it was reported that a shoe manufactory subjected the leather they used to a process that rotted it, before it was made into shoes. Carloads of produce have been thrown into the dump heap or the water to check a glutted market, it is said. The waste in army supplies during the world war was reported to be enormous.

Enough is wasted to greatly if not entirely eliminate starvation from the world if rightly used. The adage "Waste not want not" indicates a close relationship between waste and want.

The need of young men to form the habit of saving a part of their earnings is urgent; the habit alone is of great value aside from the delight it should be to put away at each payment of income something toward making a home for himself with a prospect of finding a loved companion with whom to share it.

Economy is an element of efficiency. Frugality is a rare virtue. Nothing should be wasted by either millionaires or paupers. The habit of saving is a good asset in one's character and practice, and prevents much misery and distress.

Economy is not stinginess, it is making a proper use of everything usable.

Stinginess is the withholding of that which we should give, not the saving of that which may be utilized.

Many people have money thru the practice of economy, and their friends seem to think them ungenerous unless they give them in abundance, while they themselves are in straightened circumstances because of wastefulness and all possible indulgence of everything going which if he who saves would indulge in, would be in the same plight. Much of the world's poverty is caused by extravagance and self-indulgence. And sad it is for this to see innocent children suffer.

The spendthrift's future is never promising. He who lays by for the "rainy day" is wise. Until we master our desires for luxuries we are not self-mastered. We heard a colored preacher say that it takes more sense to spend a dime than it does to make it.

The mental or physical laborer who is a slave to his appetites, his passions, his dress or his amusements, cannot be free, happy or contented. He may live in a free country and go and come as he pleases, but if he lacks self-mastery he is a slave in a sense and will not be satisfied with his surroundings.

It is better to live reasonably within one's means in a hut than to live beyond one's income in a palace, for such a home contains a closet skeleton of debts, dunning letters and over-due notes.

Is the humiliation of living if necessary, a plain, simple life within one's means any greater than that of having someone continually at the heels reminding one of some debt that should be paid, and having nothing with which to pay it?

Our thots must run in wrong channels and on strange routes to choose to live in hot water year after year instead of cutting expenses when using a bank account of borrowed money, every cent of which must be returned.

We will find that borrowed money should not be used as flush as tho owned by us and that there was to be no accounting for it in the future.

E. H. Lindley, Chancellor of the University of Kansas, says: "The thrifty person is not he who saves the most, but one who lives within his income and also buys to the best advantage necessary to the enrichment of life."

The practice of true religion will enable one to use economy in finances and will bring about a desirable state of affairs in the life of the economist, and this view embraced by the masses will beget a frugal nation.

The application of the true life to industrial pursuits would involve the useful employment of every moment as there is no legitimate place reserved for drones in this world. Even a billionaire should be employed in some useful way.

Miss Adele Blood, actress, aptly expresses the sentiment that, "The busy person is the only one who enjoys an appetite for ease." Also, that "Luxury is a sweet fruit only when plucked from the tree of toil."

People who are industrious and frugal will survive hard times, that is, the result of unequal prices, wages and taxes, better than those who are not. Tho the inequality of money exchanges is a great injustice, people would be more prosperous if they spent their money for that which brings back a wholesome recompence as nourishing food for the body, good literature for the mind, and spiritual helps for the soul as found in reading matter or in social and church affiliations.

The intemperate or gluttonous use of food is a waste of money, food and health, and if the money was banked that is spent for liquor, tobacco and vices the unemployed would have to back them a comfortable reserve fund.

And tho the laboring classes should not be imposed upon by the capitalist—and there are strong penalties in the Bible for those who violate this relation—they are

in much better shape in spite of the capitalist when frugal and saving.

It is gratifying that the laboring man has reached the stage of assertion where he will resent capitalistic slavery. All honor to the manual laborer and may he have his just dues; he is entitled to them, but he may improve his own condition greatly while he is contending with graft and oppression if he practice habits of economy.

For an instance in regard to dress, it is almost a crime for any class of people to spend borrowed money, or run in debt that they may dress in fine clothes. The wise person dresses within his means and may use the same skill and art in what they do have to do with that they would if able to dress expensively. The main thing is to dress neatly and becomingly.

There is no department in life too insignificant in which to improve and our aim should be ever to get on higher ground, and it is done by minding the trifles as well as the more important things, for thus we grow—and it is an inspiration to watch one's self progress as well as to see others do so.

It is as much a matter of efficiency to be well dressed as to be well mannered, or well informed. Dress is the outward expression of good or bad taste. It is an outward indication of inward culture or the lack of it.

A person who dresses becomingly is an artist and a genius, and comparatively few people in the world are capable of being really well dressed.

Extremes in fashion are never an expression of refinement or beauty; they please the morbid fancy but are an offence to real culture. Women will wear a heavy all over fur coat with low shoes and thin hose, or uncomfortably tight sleeves or extravagantly full ones, too short or too narrow skirts and extremely high heels.

It is a mistake to consider a fussed up gown prettier than a moderately plain one. In buying a dress much better results are obtained by putting the cost of super-

fluous furbelows on a dress into a better grade of material. People who cannot gratify their taste in cost of goods can make a cheaper dress in good model trimmed neatly, look nicer than one of expensive cloth made carelessly and not well put together.

It is to be hoped that never again will women make their robes to flap about their heels for it is neither sanitary nor sightly, nor an indication of modesty or of good judgment.

The matter of dress is a question of education and character. Adam and Eve did not realize the need of clothes until after they had sinned, so it is because of evil thots that people have to gauge their ideas in the measure of exposure allowable, and conformable to correct ideas of morals and decency.

Erstwhile the Turk must not look on the face of outside women. The aborigine dressed as we see pictures of Adam and Eve. There have always been different lengths of skirts which are from the trailing gowns of royal functions to the abbreviated ones of the Eskimo.

If all were as pure as were Adam and Eve before the fall, or pure in heart thru faith in Christ, so much harm could not come thru the wearing of short skirts and sleeves. The self-mastered person is not adversely affected by them—but if meat make my brother to offend, I will eat no meat and will conform to my best judgment, which may change from time to time as we become accustomed to the changes in dress, and have time to think out the situation.

As to short hair, that is the occasion of much diversity of opinion, we would like to ask what wrong in itself can there be specially in young girls. A woman of seventy asked one of about forty-five what she would think if she bobbed her hair; she replied that it would be very unbecoming in her, yet she herself about forty-five wore her hair cut short. What would she thot of herself ten years previously? Being not accustomed to it makes it seem out

of place, and too, the little girl we call the flapper has caused a prejudice.

Cut locks may be a convenience and saving of time and trouble and are more sensible than puffs and fussy dressing of long hair. A well behaved girl is as nice with her hair short as if long, but on account of public opinion, in some instances it may be wise to save the tresses but, what possible harm can there be in the custom itself?

Personally we could not wear bobbed hair. The Bible says in 1 Cor. 11: 15, long hair "is a glory to her." So if cutting the hair short robs women of any glory, it should not be cut. The difficulty is to correctly interpret, and get God's meaning thru Paul.

We are loath to leave this subject until we have had a little confidential chat with our girls. We broach the matter just as nicely and softly as we know how, and, dears—the hope of our future mothers and the destiny of our coming homes—we beg of you to stop just a moment, you who have never stopped, and think awhile.

No painting can excel the beauty of the landscape copied.

No painted face can excel the beauty of the natural face with a beautiful soul back of it looking out thru the windows of a lovely personality.

Suppose the order of things were reversed and men monopolized the use of paint and powder to please their friends of the fair sex; how would it appeal to our sisters who depend on cosmetical adornment as a substitute for color of health and inspiration of character and the use of harmless cleansing applications?

Of course you are of the opinion that an improvement is made in your natural gifts by the use of rouge and lipstick; let me tell you of a different way. Improve way back within your being and it will shine thru so that everybody will forget the need of artificials.

Yes, look as well as you can but why not use the means that are the most effective and bring the best results and

that meet the approval of good thinkers? And God bless you.

My heart has been deeply touched at the sight of beautiful girls who were holding between the teeth a little insignificant smoking roll of paper holding a not so insignificant wad of weeds. People call them cigarettes.

O, were these splendid looking girls willing and acting in accordance with their highest and best judgments! What of the next generation?

The cigarette habit is congenial to the latter day compositions of the music of the dude and the flapper. Grant me pardon for the statement that jazz is in the order of aborigine culture and taste; a backward slide of many years, and how can it avoid the raising of Mendelssohn, Chopin and others out of their graves—as the saying goes—for it is difficult to conceive of any instrument giving out sound, to be more devoid of real music.

And why—because of the lack of noble or elevating sentiment prompting it, or of edifying emotional susceptibility; because it is born of nothing in particular but to keep one in time and motion in company with a sentiment in dancing that should not exist between men and women.

What I write here will convey to many the spirit in which it is written. Jazz conveys the spirit in which it is composed. Is it a spirit uplifting in its nature? The music of a people should be beneficial and inspirational—not essentially religious always, but emphatically should it be elevating.

Let the cigarette, the jazz music and the modern dance, the unseemly behavior, “petting parties” and the like, improper dressing, the drinking of liquors, the prize fighting and the silly film be relegated to the fop and our dear flapper girl until they catch the vision of a life of nobler aspirations, truer ideals and finer sentiment; then will their number grow less and our world grow better as time rolls on its way to eternity and reasonably sober thot.

Dear friends, these things are all birds of a feather, including the extreme sentimental movie. . However, the picture show is exceptional in that it is edifying in itself when educationally employed or used to serve in innocent portrayal, as is also the dance when inspired with childish glee or when indulged in as recorded in Ex. 15:20, where it says:

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea,” or as stated in 2 Sam. 6:14, “And David danced before the Lord with all his might.”

Compare this method with the dancing of the sexes of today.

CHAPTER XI.

Inward Reconstruction



ANYTHING really constructive in the re-construction of man works from the inside outwardly. While it is well to correct conduct in the outward act as a means of reform, it is more permanent and fundamental to plant when possible, the seed of progress in the brain thru suggestion or persuasion to grow and develop that it may work thru the mind and heart and terminate in the outward act of the person.

This method eliminates the cause of friction, or low moral tone, or whatever the trouble may be. It takes it out of the system, so to speak.

Plant a good desire charged with purpose and pep in an undesirable and cause it to grow into something worth while and you are performing a high service to the individual and thereby rendering valuable service to the country.

You are aiding materially and in every other way in re-construction and are hastening the progress of all concerned toward better things. In this way we are laying a sure foundation for efficient building and one may exhibit as high a degree of patriotism in so doing as tho fighting for one's country or nursing wounded soldiers.

The outside lopping off of bad habits should not be discouraged, however, it is not a thoro work of re-making. In the national life the law of prohibition, which mission is to operate outwardly, cannot cure all the ills of the land, tho it will help heal one of the running sores on our body politic.

Law cannot cure, its mission is to aid. Prohibition, Equal Suffrage, corporation regulation, anti-cigarette and gambling laws are only incidentally curative. They are

good works—the fruit of righteous lives and work of those who have the spirit of God.

After all the poison remains in the blood. Only God can purify the blood of the nations. Outward improvement may be the beginning of the purifying.

What the world needs—and sadly—is a sweeping harvest and gathering in of those who will rally to the standard of Christ and who purpose to enter his kingdom. The world needs those who will enlist under the Captain of our salvation.

We read that: “Men ought always to pray and not to faint.” This is a remarkable statement. It represents in a nutshell wonderful possibilities. We need people who when beset by trials and afflictions of body, mind and soul, will not retreat. Who pray and faint not; who know not the word discouragement and who do not collapse in the struggle.

We very much need men and women—and I wish to express this emphatically—who deem it a great opportunity of life to live down the hardest trials, the greatest difficulties, the slanders, the false friendships, the most opposing forces, who see in them a splendid chance to conquer adverse circumstances, instead of falling under their weight.

We need those who really glory in the battle, as the invincible St. Paul wrote the Romans: “But we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” We farther need those who “when the outlook is not good try the up-look.”

The failure to conquer where we are in so-called unfavorable environment precludes the probability of victory in supposedly more favorable conditions.

If we give up entirely in the struggle and end it forever, our opportunity is irreparably lost. Man is entrusted

with a great power; we call it mind, soul, life. What a calamity to snuff it out and take it off the stage of action where it has been placed, to travel or pass another period of existence doubtful in its nature.

Such a soul cannot realize its heaven born powers and possibilities—a suicide—to be pitied with compassionate regret.

“When all the blandishments of life are gone the coward sneaks to death, the brave live on.”

In taking up another phase of fundamental reform our attention is called to the method of remedy for physical ills which seems to be similar to that of social ones. We go to the physician for an operation, perhaps for appendicitis or goitre. He removes the symptoms of the disease, or the result of it, and saves the patient perhaps from probable death.

Had it been possible to get at the cause of the abnormal condition of the appendix or growth of the goitre and a remedy found that would permanently cure the diseased condition, such as faith in Christ to heal, that would be reconstruction on a sound basis. While the operation often saves the life of the patient it leaves them injured in the shock to the nerves in severing them from the nerve center and in the robbing of the system of the function of the organ removed.

In the re-making of the moral character it is sometimes attempted thru a sort of reform, perhaps by discarding the tobacco or cigarette habit or that of drinking or carousing. The reformation possibly saves the physical life of the subject but a more sound and satisfactory method is the changing of the inner self which operates thru the head and heart to the outward act.

The real remedy consists in a change of the will, that power within to do or not to do, to be or not to be. It consists in the change of the purpose and motives on all lines that have been erroneous. This change cannot be

wrought without co-operation with Divine assistance, for thus hath God ordained.

This process accomplishes a fundamental revolution and immediately starts into being new activities evolutionary in their nature more lasting than New Years resolutions.

Basic renovating is brot about by the individual assuming a proper attitude toward God and his Mediator and is one wherein pride and self-righteousness are done away and he stands repentant ready to receive unmerited mercy and forgiveness and to become adopted into the Father's family.

Better and quicker results obtain when the preponderance of human energy given to reformation is engaged in the promulgation of the basic remedy. Outward advancement is the natural result of the inward; the outward does not always promote inward progress.

Let us give more heed to birth into the kingdom of God and to the imperative need of and experience of the baptism of the Holy Spirit to endue us with power that we may be equipped to become good soldiers of the cross.

How this principle of the building up of humanity works nationally may be seen in the influence of live wire men and women who come into power in the government and start a series of progressive moves into operation and institute a reform in the sphere in which they move. We have noted examples of such in history, Col. Roosevelt being a prominent one.

To execute a fundamental re-forming in a nation we are to place its public business in the hands of those who have themselves been re-formed.

We may preserve the eighteenth and nineteenth amendments and uphold the white slave traffic statutes—the enactments of which doubtless help save the life of the nation—but in order to place it on a surer foundation let the rectification strike deeper and enter, yea, into the very vitals of our body politic by expurgating undesirable

representatives, and by installing therein those who are not for themselves, but who are for the public good, first, last and all the time. Those who are for "God and Home and every Land."

Put into power to serve, those who themselves have within a noble principle and who have been trained in and accepted self-reconstruction in all that term implies.

And still we must go farther back than this for the people in order to elect officials made of reconstructed material must themselves understand the need and its advantages; so the great opportunity for those who realize the overwhelming demand for a system of social and political therapeutics to apply to social and political diseases, is for them to tell about it, write of it and to teach it. Agitate that it may act and react and leave the whole lump.

The legitimate work of the reformer, the lecturer or preacher is the improvement of public thot done by advocating any measure that tends to uplift whether in the line of health, eduction or religion.

This is the only apparent way to improve the world aside from the use of the silent forces that work with the external effort—the forces of prayer, faith, perseverance, optimism and the setting of a good example in the life of the worker.

The aim should be to bring the people up on a higher level by teaching them how to get there. Let the teacher himself radiate the inspirational transformation, set the example, be a leader, a servant. "He that is greatest among you let him be as the younger; and he that is chief, as he that doth serve."

Leaders should be a light, as Christ is light, in which others may safely walk until they become leaders themselves; and should if necessary be competent to stand alone with God.

Bishop Bell says: "Talk about social reconstruction

without profound personal piety;" and to accomplish this speaks of "What power God is waiting to release."

The betterment of humanity in the improvement of the thinking in the world's mind is of absolute importance. Induce people to think right and the laws will be right. If they think properly not only will the laws be proper but they will be enforced and progress will be rapid.

Consequent upon the lack of constructive thot the world is full of one-sided unequal development. Two examples of lack of uniform growth came under our notice at one time in the far west. Both women were very capable in philanthropic work but one allowed the dust to accumulate on her furniture in an unsightly fashion at home, and the other looked ungainly and unkempt in her personal appearance.

Other examples of unappropriate unfoldment are found among the erudite who are negligent of the body or soul.

The pugilist develops possibly the physical to the neglect of the mental and spiritual. Some even are very proficient in morals and devotions and do not sense the need of intellectual and bodily growth.

We cannot specialize at once on every line nor perhaps in each department of the triune life. It is well to aim so to do according to our ability and to avoid specializing on one line at the expense of some other. It is unwise to neglect the health to obtain an education or give unnecessary time to health, or to underestimate the value of intellectual or spiritual unfoldment.

The symmetrical rounded out life is the one that counts in the world and means the most to ourselves and to others.

This theory does not exclude the specialist on any legitimate line of work and refers only to uniform physical, mental and spiritual growth on general lines.

Symmetrical growth evolves from symmetrical constructive thot.

There is much difference in the ways of thinking. One is the haphazard way in which our thots take their own course; another is that of disciplined thinking which is trained and controlled.

We cannot stop thinking, that is beyond our power, but we may if we choose, to a considerable extent at least, govern the quality of our mind action, and it behooves us to cultivate correct fundamental thinking in that it forms the ground work for right living.

Little are we conscious perhaps of the effect of the hidden thot on the overt act. We are what we think. "As a man thinketh in his heart so is he." Therefore to influence people to make a proper use of thot and to do so oneself is a great achievement.

The quality of thot may be greatly regulated thru the exercise of the will and sound fundamental thinking materializes into mental assertion and in outward expression thru the will when we say, I choose to believe God, or, I will cultivate pure thots, I will keep my self-respect; and it is this sort of mental reasoning that causes us to consider no sacrifice too great that we may preserve our integrity, and also is it the means of our refusal to gratify the lower appetites when in conflict with our knowledge of progressive living. .

A habit of thot derogatory to a life of happiness and usefulness is indulged by people who say: "I know I shouldn't worry but I just can't help it." An acknowledgement of defeat is openly avowed.

Such an avowal should never be submitted to nor made. In the emergency of an occasion of this kind offset it by declaring: I will not worry as to do so is to doubt that God is willing or able to supervise my affairs or to keep His promises to me.

The exercise of the will power muscles will strengthen the will and put it into better working order. The "I just can't help it" puts on the reverse and back we go. "I will

not worry" is the powerful accelerator that pushes ahead from low into high, and good running trim.

It may be that "Today is the tomorrow that we worried about yesterday and it didn't happen." Haddock says: "Don't worry! To worry about the past is to dig up a grave; let the corpse die. To worry about the future is to dig your own grave; let the undertaker attend to that. The present is the servant of your will."

Success crowns the persistent effort of the normal person who is one in harmony with all good. Thots must be right toward God to entirely banish worry. It would be a violation of God's law for one to possess power to bring lasting happiness thru his own volition if he were not in harmony with Him.

As before stated satisfactory reconstruction must begin in fundamental thinking, working out in the act. Just as an individual drops bad habits when there has been an inward change of will and motives in the right direction, so right living is a result of this new condition; and good laws is a farther result of this state when there are enough changed people to bring this about, and in this manner is the government brot to a higher level.

This is a fruitful result of a change of will or purpose when consequent on a right relation to God.

Outward change is not sufficient. One may drop all bad habits and still be sour in disposition and unlovely in spirit.

The remedy of following God's way tho old and oft repeated should claim our closest attention; age never detracts from the value of truth, it should add to its charm. We seem to like everything old but religion, which has often to have a new dress. A late fad is to picture God in glowing colors, rejecting the crucified Christ and Bible fundamentals—which seems passing strange, for where were the definite ideas of God obtained if not from the very source they claim to reject—

and hosts of shallow brained wanderers follow in the train.

The farther use of the will in the intellectual life as king of its constituents occupies a prominent situation in the realm of its functional ability.

People are prone to measure their religious status by feeling or emotion. A very uncertain and undependable proceeding. Feeling or emotion, very necessary and enjoyable in its proper environment, like fire is destructive outside of its legitimate use.

Something more stable is essential and until we get hold of ourselves by governing the will, we miss the mark and know not where we are.

A lawful use of the will ensures proper emotions and affections. Let the emotions follow the proper use of the will but take care how the will follows the feelings only as they are subject to the best judgment and reason.

The psychology of religion is an important study and we may well voice the sentiment of Bishop Bell who says, "For God's sake let us go to the heart of religion."

Considered mentally in the helpful application of the power of will and spiritually in the appropriation of the spirit of the golden rule, the well ordered life demonstrates the tremendous saving or prevention of undesirable character, of heart-ache, sorrow, misery, corruption and ignorance consequent upon a life not well piloted.

The waste of soul-helpfulness, courage, purity, nobleness, self-mastery—the life pleasing to God—if all this were not destroyed but conserved for use at the "psychological moment" given to release its power, the world would be much benefited and accelerated in its onward march.

Turn the waste of proper energy and influence of noble attributes into channels for the promotion of health, science, art, literature and the teaching of the value of kindness, gentleness, patience, forgiveness, temperance, faith,

hope and love, and the way taught to find these virtues, and life will become far more enjoyable and effective.

True religion working thru the heart produces these conditions and unfolds a transformation incalculable in its worth. Earth in spite of the sorrow and suffering inevitable in a world where sin has done its work, would be far more like heaven if practical religion was lived.

We realize that it is one thing to idealize and another to grapple with the problems before us, however, let us not lose sight of the ideal.

The beauty of the Christian religion lies in its adaptability to all conditions of mankind. Consider for an instance the problem of labor in its relation to capital, which has so much to do with making the world a fit or unfit place in which to live. As plain as day appears the rule for the capitalist, which if followed by them, also those for the laborer equally obeyed by them, would guarantee the amicable settlement of all disputes.

Col. 4:1 reads: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Also Eph. 6:5, 6: "Servants, be obedient to them that are your masters according to the flesh. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart," and in the ninth verse: "And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

Were these instructions heeded would it not greatly simplify the great problem of labor?

In James 5:4 we have additional light: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

The withholding is a cause of much of the labor trouble that exists and we are given to understand that God is

displeased with that "which is of you kept back by fraud;" referring to masters. In the Old Testament in Malachi 3:5 we read: "I will be a swift witness against those that oppress the hireling in his wages."

The use and observance of the simple fundamental rules laid down in the message of God to the world that it might be happy are so easily overlooked. How little does it realize its great loss by neglecting to follow the way the truth and the life provided for us.

As in all other things, there are two sides to the difficulties between Capital and Labor. We cannot point out the duties of the capitalist and overlook the conduct of the working class; neither may we excuse the laborer without appreciating the capitalist when there is commendable action exercised by him.

All corporations, or labor organizations should stand or fall according to their merits.

It may be that labor has been more abused than capital because composed more generally of the ignorant unthinking class, and capitalists being necessarily more ingenious and initiative. Any one may be a laborer but any one cannot be a capitalist, however this does not justify the oppression and greed often shown by those in power.

The observance of the incomparable laws governing masters and servants would make long strides toward harmonious adjustment.

The human race may trouble its brains from now until the crack of doom about how to make peace and keep out of war and settle labor and all other turbulent questions; it may spend years at the Hague or organize a World Court, and yet if the mass of the people and the leaders fail to come up to the standard of simple living, and high thinking according to Bible precept, there is no hope for civilization; no hope for the protection of weak nations, no prospect for self-determination nor for high grade democracy.

A one-sided appropriation of scripture to conditions will not bring perfect results in the equalization of justice. Entire harmony cannot be established even tho labor conformed to the golden rule if capital persisted in exercising oppression, neither if capital dispensed justice and labor made super demands.

A partial use of scripture is better than none; an all-sided application is the most desirable of any.

We feel assured of a great need for some effective cure of the present state of things for something must be wrong somewhere when a rancher could get no more for a hide during the high price of foot wear than when the price of shoe leather was down to normal. Something is the matter when at the time the price of cattle dropped 75 per cent, the price of beef remained as high or higher in sections than during the high price of cattle.

Injustice is practiced in some way when a farmer can make no profit on his produce on account of exorbitant freight rates, or when he himself takes his stuff to market and receives almost nothing and the consumer pays two or three prices for it.

It is apparent nevertheless that honest capitalists are an asset in the commercial world. Thru large investments manufactors or those of any department of production are able to put out an article for less money than small corporations. We consider Henry Ford a fair example of a consistent capitalist. We should avoid haste in our judgment of moneyed men without sure foundation for criticism.

Large legitimate business in many ways is a saving to laboring people when it gives a square deal. If it operates otherwise the law should require justice to labor and to all small industry because of the violation of the golden rule.

We pass from the influence of the Christian life and teaching as portrayed in the word of God upon the problems of labor to the reconsideration of its power in its

adaptation to personal requirements. The power of the gospel turns our thot into constructive pathways and generates true ideas of life.

We cannot take our place in the great structure of civilization unless we have a proper idea of life. We hear people say: "What is there in life," or "What is life worth, is it worth living?" and "I do not care to live."

This erroneous and unfortunate view-point is deplorable from the fact that life can be made to teem with inspiration and enthusiasm if we muster the courage, energy and perseverance necessary to tunnel thru, fly over or pass around the mountains of difficulty in our pathway.

Would that the pen had power to throw on the flashlight of truth and reveal the latent possibilities in every soul; what a retreat of the disastrous forces of disappointment, cowardice and despondency would follow.

There is so much for which to live for each one of us providing we find it out, and whether we discover it or not.

Why fail in courageously meeting the troubles with which we must inevitably contend? Let us master what God gives us to overcome or die in the attempt.

Obstacles not given by Him are self-inflicted and many burdens would never exist did we but carry only those we do not bring upon ourselves thru violation of God's laws.

The question naturally arises: Why must we encounter arduous hardships, dire afflictions and deep distresses. It is helpful to keep in mind that a grand purpose attaches the mysterious providence. The more strenuous the hardship, the greater the sorrow and the more trying the circumstances, the increase of privilege in facing them, the more glory in the occasion of appropriating them to the advancement of the inner life of courage, patience forbearance and love.

The Bible doctrine that "all things work together for good to them that love God" should obliterate the irrita-

tion of happenings that displease. Why be antagonistic to every phase of life we would like otherwise?

The hard, disagreeable, repugnant environment often self-manufactured may be utilized, if our choice, to the up-building of our makeup.

If loved ones are bereft us or even are untrue, remains there nothing for which to live? If all earthly possession is lost, is there left no incentive in life?

Most assuredly there is if we appreciate the great mission of life which is to glorify God and do His will.

If Job had persistently failed to measure up to the standard—he had touches of weakness as all do—the world would have lost a great character and his name be unknown, but as a valiant soldier and after the loss of oxen, asses, sheep, camels, servants, sons and affliction of boils he declares: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly."

He conquered even after his wife said: "Dost thou still retain thine integrity? curse God, and die." Job 2:9.

Job was a good brick in the great structure of world character.

A nation composed of individuals possessing the grit and gumption of Job would make a strong nation worthy of imitation.

All provision for our happiness, and peace of mind has been made and in spite of tribulations and troubles may we enjoy life, so why lose interest in life?

An outstanding feature of successful mental achievement is the knowledge and belief that the value and happiness of life does not consist in the appropriation of what we want, but that its real value is in knowing how to be happy whether we have what we want or whether we do not have it.

To be despondent, blue and weary of life is to allow that which will defeat the very wish for happiness. The unwelcome trespass of the unpleasant things in life on

enjoyment may be prevented by realizing that the cause and cure for unhappiness lies within; not in people nor circumstances. The God-given power is ours to dispel misery if we will.

Manifestly is no sorrow so deep, no circumstance so aggravating, no cloud so dark that it may not be encountered triumphantly with benefit to ourselves if we but exercise the power entrusted to us. As found in 2 Cor. 1:4: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

It is a great favor to live and have a part in life's endeavor and it is an ethical tragedy to those who fail to appreciate it.

Life to us is rich in accordance with our aims and ideals and agreeably to what we are putting into life and for what we are striving and getting out of it.

The mind employed in constructive thinking stands the best chance of appreciating its wonderful privilege and will receive much from existence as also will others thru it despite opposing features. "The secret of the Lord is with them that fear him." Happiness is born of a knowledge that harmony with God is essential to permanent peace and restfulness. God being the source of life's treasures holds out the cup of blessedness to us direct from which we are to drink the wealth He bestows.

A man of wealth who marries a woman without means is not satisfied that she cares more for his riches and what they bring than she does for himself; he desires her and her love and affection for himself first and uppermost while she enjoys his gifts of wealth. He enjoys her appreciation of his gold and possessions when her recognition is made to the giver of them. Thus is it with the bestowal of God's bounties. He seeks our love which, when given reacts in joy to us.

The world is quite busy searching for happiness and is

making a waste of time and energy by seeking unadvisably. Husband, wife, children, wealth, travel or fame are secondary to that which brings harmony with God, who is the author of unity.

A great object of living is to obtain for ourselves and to aid others to find a state of mind agreeable to useful employment and composure of spirit. Transient objects of affection often fail us thru death or separation and we are left forlorn unless we have found the everlasting source which is above.

The loss of those beloved, and of wealth and things well prized, leave us, unless well grounded in faith, in dire distress and the soul awakens to the need of a permanent foundation of support in the dark hour.

Epictetus is quoted as saying: "If any be unhappy, let him remember that he is unhappy by reason of himself alone. For God hath made all men to enjoy felicity and constancy of good."

Perfect harmony with the Eternal Spirit lends charm to our association with the human spirit or life and tends to increase our oneness therewith. The day may dawn with the feeling that time drags heavily because of separation from those most dear, and unutterable longing burdens the soul thru the dreary hours, but before the sun sinks from sight, a recall of the thot, and the consciousness that happiness—the purest and richest joy—comes direct from the Father over all, turns on the switch of heavenly light in the soul unequaled by anything on this side of heaven, and the day ends in peace and rest.

God's secret is with us if we fear Him. Pure undefiled pleasure is from above. God imparts his secret to those who welcome it and to those who listen. The secret of how to face life—an open secret to the obedient and submissive—is hidden from the careless and unconcerned.

To learn His secrets we abide in the secret place. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." A peaceful

quietness awaits the tired heart as that of the child upon the mother's breast.

The loss of the zest and inspiration of life is a calamity. The courageous one will bear hardness like a good soldier and persist to victory. Our Conquerer never lost a battle so why should we? Optimism is a prop of life; we are saved by hope and ruined by despair. We are lifted up thru faith and dragged down by doubt. Persistent grit, gumption, common sense, and faith in God will surely win the day.

On arising in the morning think and say: O, what wonderful possibilities this day holds for me. What great lesson shall I learn, what great truth may it not reveal to my consciousness.

Ignorance in knowing how to think, or diseased nerves may for a time interfere with helpful thought but rest or reflection will bring constructive mind action and consequent peace and composure.

The Bible has many aids to constructive thought and we may be sure of finding one to suit our most pressing need.

We are strange beings, strangers often to ourselves. The causes of our thoughts, the originators of them and their value or worthlessness are subjects of interest and on investigation we realize at least the fact that our knowledge is extremely limited.

External influences operate to affect our thinking and come to us thru different personalities or unseen spirits, or direct from God, and as well also from satan who has power to inject ideas into the mind. We may choose which we shall entertain, the ideas that build us up or those that pull us down.

We hear much about entertaining constructive thought for bodily health which we should do and at the same time let us remember also that it is even of more import to maintain right thought to build up and insure soul health.

Many things connected with this theme is shrouded in mystery. Life itself and thought are beyond our understand-

ing in their essence. We possibly think we know many things when we do not. Occasionally something tangible arises we know to be true in our own experience when it may not be in that of another.

The whole world looks to us, and is what it seems to be thru our own eyes and intellect. To another and thru other minds life looks so differently to them that it is another world. And there it is.

How little we know.

One believes in the Bible, another does not. One or the other is mistaken and doesn't know.

One believes there is a God, another does not. One or the other is mistaken and doesn't know.

How much that we feel sure we know and do not. At one time the writer thot a person was thinking ill of her for a certain act, and to know the truth she asked the friend outright and found it far from their thot.

Our knowledge is extremely limited. Much of science is conjecture, guess work or belief. How many know how a pin, button, needle or a spoon is made?

What do we know of the body and oft times what do physicians themselves know? We may have indigestion; at first we think it caused by misbehaving nerves. Then we are sure it is something we have eaten, making a disturbance in the inner life of assimilation, so we drop the guilty food for a season.

Another disturbance—we can't lay it to that innocent food again—another kind is the offender which brings nervous insomnia. Oh well, perhaps it wasn't the food at all, it must have been the need of a drink of hot water and the hot water bottle to get warmed up so we could sleep.

So up we rise before the lark that meets the morn, light the gas, drink two cups of heated Adam's ale and carry to our restless couch a nice warm quart of the same stuff which starts the perspiration, and we are as warm as we wish. Still morpheous is playing at hide and seek

and we are at the end of the string. A knowing physician are we.

During another sleepless night we fold the extra blanket ten or fifteen double and discard the pillow. We read to cure insomnia, we are to prop the head above the heart level, to stay the velocity of the circulation by up grade. The first night's trial apparently brot glorious slumber, so the hard blanket that cramped our ears was again on duty and its seeming good service the previous night, and faith in the sure cure persuaded us to cling to it until night was waning, but alas, it proved a friend untrue, and faith vanished and we responded by giving the blanket a fling into the rocking chair and grabbing the nice soft pollow left conveniently near.

Ah me, we think we know something, but we must admit it to be very little. We are placed here, however, to learn what we may by our own and other's experience. The wisest men are so, only in comparison to those not as wise, and in many things are they densely ignorant. No one knows much compared to what is.

Our want of knowledge of the little every-day things of life is no less pronounced than that of great truths. For example we cite the lack often existing in the art of cookery or in general housekeeping or in the training of children.

In citing the great truth in the familiar scripture that reads: "In the beginning was the Word," does that mean in the beginning of this world or of all things? What was the beginning of the universe, who can tell? No human being can conceive of how life Divine first originated.

Our finite mind says there must have been a first existence, but it has no means of knowing what was the first object of existence. Who made God, or who made the first life, whether it was created or came itself.

Being created infers a creator and we are no nearer the

truth, for we cannot understand how the creator of all things came into being.

Eternity may reveal some light to limited knowledge.

Again is our ignorance shown by our grain of knowledge of that immense ball of fire hung in the heavens, lighting and heating our little speck of soil and rock we name the earth.

The blazing Sun, type of the Son of God, the light and warmth of the spiritual world, continues thru endless ages to burn and light and heat. What fuel is burning to produce its fierce rays. The spectroscope tells a part of the story. Where is kept the fuel and who keeps going the big bonfire, and where does He live; who puts on the wood and coal and disposes of the ashes for one little universe that seems so large to us but is only one of many.

How is the comparatively uniform temperature of the sun maintained? The addition of fuel to fires of earth cause uneven degrees of heat which might be disastrous to a like circumstance in the glaring orb of heaven.

We answer, God does all this but that tells not how nor where. The answer of the atheist doubtless would be that the universe is governed by the laws of nature, ignoring God, but incidentally making nature God, which is the personification of mental density, it seems to us, the incapability of seeing God in His wondrous works. Yes, we know much less than we think we do, as a rule, for instance, of satan. As great an error is to be blind to the universal sinister forces of unseen powers represented by satan and his emissaries, the great spiritual enemies of mankind. The great power of satan is popularly believed to make it impossible for one to rise to a high standard of living.

Then there are those utterly oblivious of a satan, who seem naturally to settle down into a rut of what seems to them inevitable, unavoidable and undesirable condi-

tions showing the hold thru deceit, he has on those from whom he hides.

According to Holy Writ a satan exists as much as a St. Paul or a St. John, and the Word clearly teaches that no one need knowingly yield to his power. If we make use of the provision made for us to overcome, we are for that reason greatly in advance of what we would be, had we not victoriously met the adverse power that would otherwise be our undoing.

The fact that there is a prince of the power of darkness and that he will lead us astray if we give consent, makes it possible thru successful combat and resistance to reach a state of high development.

Whenever a severe trial or test of ill-treatment, hatred, criticism or ostracism, or an affliction, so-called, of sickness, loss or disappointment confront us, all of which are occasions of satan's opportunity with us, the opportunity is ours for successful combat. And what may seem so hard and disagreeable and prostrating is simply an opportunity of life, with a great privilege of winning the day in the strengthening of character.

What we admire and expect in others when they are triumphant, we may be ourselves. It is helpful to view ourselves as tho apart or as tho some other person in our endeavor to measure up to our ideas in the overcoming of obstacles.

Christ left us the example of successful encounter at all times and in following Him expects us to triumph saying, "be of good cheer; I have overcome the world."

God expects nations and the world to be victorious. The Bible gives many instances of his help in cases where conditions were met. Man should look to Divine aid in government because God has shown us the need of it and He supposes man to seek it, and happy the people possessing sufficient humility to take this course.

We bring on ourselves unfavorable environment in all phases of life and we should petition not only our legis-

lative bodies but also the God of nations that moral and material and national issues may be wisely adjusted.

The world is pitted against an enemy that has had thousands of years of experience in tearing down and destroying the works of God. The intelligence and knowledge of satan far exceeds that of humanity and it is not only consistent but necessary that we seek Divine assistance. If we do not, the game is lost and that is all there is about it. God has so ordained it and the love of God is manifest in that there is a way out.

And thus it is that thru the operation of the unseen forces of conviction, repentance, forgiveness, faith and love is the inward reconstruction of humanity accomplished and people and nation regenerated and put into efficient working order which unfailingly bears the highest civilization.

CHAPTER XII.

The Remedy

IT MAY BE SUPPOSED that the remedy for world disorders is not always founded on Bible precepts or teachings, that moral or erudite men and women who do not quote scripture nor enlarge upon its application, devise ways and means for the betterment of the race, and accomplish much on this line thru science, literature and art, and thereby advance civilization.

Under the authority of the Bible statement that every good and perfect gift is from above, (Jas. 1:17) we are entitled to affirm that whatever advances civilization originates in Bible principle, no matter thru what personality or course of nature the good may come, and even tho the instrument of knowledge, or person himself be not a professed follower of Christ.

Some of the sayings of Confucius are good and there is much truth in the maxims of philosophers, whether Christians or not. Whatsoever is good or whatsoever is truth is founded on God and Christianity regardless of where found, or thru what channel it comes. It cannot be otherwise since there is no other source of good or of truth.

It is not for me to say whether Confucius, Plato or Socrates were saved or not, or whether they went to eternal bliss beyond, but I am of the opinion and believe I have the mind of Christ, that it is well with them if, as seemed very evident, "they loved to see truth," and embraced it with sincerity and honesty, as in the case of Plato and Socrates.

I deem the death of Socrates one of the most touching scenes in the life of historical characters. The principles for which he died and to which he clung with composure

to the end, make him a martyr of the first rank, for he stood for what he deemed highest and best without the aid, as far as we can ascertain, of the scriptures of his day, which would be the Law and the Prophets.

Confucius said, 500 B. C.: "What you do not like when done to yourself do not to others."

Socrates said, 400 B. C.: "Do not do to others that which would make you angry if done by others to you."

Hillel in 1 A. D. wrote: "Do not unto another what thou wouldn't not have another do unto thee."

Christ taught: "And as ye would that men should do to you, do ye also to them."

John Wesley taught that we should regard the judgment of competent men tho they may not be professed Christians. We have great respect on certain lines for the judgment and opinion of one of our scientists, tho he is not specially known to be a Bible disciple, yet God has permitted him to find out many of His wonderful secrets of science and nature and enabled him to demonstrate them to the world because of his untiring zeal and industry and study in co-operation with his great brain.

So we affirm that all true science, good literature and art and life come under the head of "good and perfect gifts," that are from above, and ascribe all to Him under the statement also that "all things were made by Him."

God's promise of gifts, and his remedies are in his Word, and his Word is the Bible; not that every word in "The Book" is God's word, as there have been errors in translation, but the essentials are there and those who care to delve into its contents will find a wealth of treasure which is beyond estimation.

Its value to us cannot be computed in dollars or dimes, nor according to any standard of joy or peace or comfort only in proportion to the amount we bring out thru study, thot, prayer and faith.

But that the real word of God contained in the Scriptures, or coming direct from Him as it has in many in-

stances, opens up and widens out the view-point of the seeking disciple thru self-appropriation, and brings him to "sit in heavenly places," and causes him to feel that life is a joy so that he loves to live and serve, is a fact that has been the experience of many, doubtless thruout the ages from the time of the creation of man.

The cure thus obtained comes not to the vanquished, it comes to the conquerer. It comes to the true lover of truth. It comes to the one of faith and to all real soldiers.

The remedy coming thru the Word of God cures the unhappiness of the world. It sets the employer and the employee right. It gives the farmer a chance. It makes large corporations a help to business. It gives a care for the poor and sympathy for the afflicted.

The remedy imparts a love for God and for humanity. What other corrective is plausible, genuine or effective? If there is a better one, tell it to the world without delay, herald it from the hill-top and publish it from sea to sea and from pole to pole.

God's remedy is a constructive remedy.

Anarchy is a destructive one.

God's healing is a cure that cures while revenge, violence and lawlessness make worse the disease of the world.

For thousands of years this cure has been extant, has been offered to the people of earth, has been published at home and beyond the seas, and still quack remedies are continually offered the public.

Methods of patching and fixing up are always in the market, dealt out in numberless papers and books and by some churches.

The real and sure cure is in a considerable degree overlooked and not believed, and the world goes on in its contentions, strifes, crimes and sorrows with an infallible corrective at its very door, rejecting, ignoring, doubting

that which would enrich, ennoble and rejoice all who would partake of its bounties.

And why so many choose the unhappy way is one of the mysteries of life.

A great sorrow of life is to be spectator to unneeded sufferings of those dearest to you, who do not accept God's balm of Gilead. A hard place in life, if we so considered it, is to see one's nearest friends suffering financially and physically, yes, and spiritually, and know that Jesus Christ stands so ready to help them out of their distress if they did but believe Him. He stands with the cup of blessing extended, but no!—thru unbelief they do not drink. If their own children would assume a similar attitude toward them, it would break the heart of them.

The initiative step taken in seeking for the healing of human woes may be directed by the golden scripture: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

Spend a small fraction of the time used in seeking college wisdom to the obtaining of Godly wisdom, and a new world will reveal itself. The possibilities are unbounded to those who ask wisdom of God, who giveth to all men liberally and upbraideth not; they are tremendous.

Don't wait until you land in darkness and confusion, to think this over.

I anticipate this "new and living way" will be considered impracticable by some, that that it cannot be applied to public life, and the plea be made that we must take things as they are and act accordingly; that we cannot legislate morality into the people, and that all things must work out according to public sentiment and the popular will.

This may all be true in a way—we cannot say thou shalt be pure, thou shalt be honest, or thou shalt be good, but God says it and it is to be obeyed. And we are to

publish it and all truth and let him who will accept and apply it individually that it may act and react as leaven to leaven the whole lump.

The idea is to give out the light and the truth and endeavor to persuade all to embrace it and live accordingly.

The responsibility for its acceptance rests with the individual.

On all lines let us agitate, educate and legislate, for the curative is effective and hence practicable.

We suggest one way it may be practically applied to government and is being used in some instances. Let a chaplain of a congress or parliament be a man who talks with God and who has his spirit. Let him ask wisdom of God without wavering and the organization will come up on higher ground.

This is just one way wherein the remedy may be used in public life and it demonstrates its practicability. Another example: A member of a national congress is a man of high ideals; he is what is sometimes designated "God's man." He stands true to all questions requiring his vote, and endeavors always to vote on the right side. He stands for what is best for all the people and for morality and justice.

He is individually applying the remedy—he has practiced it in his personal life and is passing it on thru service for the good of his fellow man and for his country.

His example will help others to a higher plane and thus from stage to stage men are lifted upward, and therefore the government, by utilizing spiritual aids.

Washington, Lincoln and Roosevelt accomplished much in the way of raising the moral tone of the government and their influence continues today.

It is supposable that God, when he created man a free moral agent, knew that he was making it possible for him to sin by rejecting the remedy, but in no other way of which we know can man be free.

Were man created without the power to govern his con-

duct how could he develop his moral or spiritual nature? He would be good because he was created good, and remain so because he couldn't help it, and would simply become an instrument under outside control instead of possessing an initiative personality.

It would appear that God had made a great mistake in creating man with powers to sin, his omniscience enabling him to know the result, were it not for the fact that He has made ample provision for emergencies as they arise.

In the first place a warning was given Adam and Eve before their disobedience by telling them the penalty and result of sin. Since the time of Adam have been broadcasted repeated warnings with stated penalties for violation of His laws, together with promises encouraging restoration and the maintenance of purity and loyalty.

Thruout all time the world has been amply notified of the consequence of disobedience, and yet many rush ahead to their own destruction as tho there were no Bible or multitude of examples before them of those who wear the brand of Cain. There is an illustration given to elucidate this point, of a bottle partly full of honey; the wasps are flocking to partake of the delectable sweets. Some of them become entangled in the sticky stuff and are unable to get out; they struggle until exhausted and die in the effort to become extricated.

Other wasps are constantly coming for the good feast, they see the plight of their comrades and if they know enough, can see the result of their indiscretion, and yet they follow in their tracks to certain death.

Likewise a human illustration may be observed by the world in the fact that people drink intoxicating liquors and form a habit that causes death. All of their friends may see the cause of their demise, but many of them pursue the same course without heeding the warning, and follow on to sure destruction.

A true illustration of human folly.

God designed to inherit the earth, a race of human beings who, while possessing the power to sin, will to resist evil and do not partake of it knowingly.

Surely God has not failed. Failure is an attribute irrelevant to the nature of Omnipotence. The entertainment of such a thot evidences our ignorance of the Divine Spirit.

Man has come short insofar as he has broken the laws of God and in view of His warnings and promises of help, aside from the sins of ignorance, is absolutely without excuse for breaking his commandments.

It is inconsistent to expect God to help us to conquer adversity moral or material and fail to do our part. We are to be co-workers with him and bring up the rear in this matter. Care and attention to this line of ethics is the main factor in the betterment of humanity, in the advancement of civilization and in the building of national perfection, and prosperity of the world.

The Specific Remedy

It was reported that: "Lloyd George has arrived at the same conclusion as President Harding—that the only key to the solution of the chaotic condition of the world today and the realization of peace for the future is held by the church."

The statement is pure unalloyed truth when qualified by the addition of the words—of God—as the last words.

"The only key to the solution of the chaotic condition of the world today and the realization of peace for the future" could be held by no other than the church of God; not the denomination known by that name, as the Church of God is found in and made up by genuine Christians from all denominations.

Socialists depend largely on good methods, which is good as far as they go, as an agency of reform; others pin their faith to a "League of Nations" or "World Court" and still others to "The Hague."

Therefore it is apparent that the wide diversity of opinion pressages a great need of disseminating truth.

"Ay, there's the rub." "What is Truth?"

Back to the Bible.

The church that most truly emanates Biblical truth most truly conforms to all truth.

The Bible is the guide of humanity, not the churches so called, neither human methods nor human organizations.

What would be known of the church without the Bible?

God rules, guides and helps thru the Bible as demonstrated by the true church. If the Holy Writings be not authentic, then man is without a compass on the sea of life, without means of knowing the way of eternal life or of understanding what constitutes the true church.

We find the specific remedy in the church that faithfully promulgates the full gospel in its four departments as explicitly taught by the wonderful Savior of man.

The cardinal points of compass for the voyage on which we launch at birth are, by way of doctrine, four in number. The one applicable at the age of responsibility pilots the soul thru the second birth into the kingdom of God on earth; not by the ordinance of baptism by water—the outward form or type of washing by water of the inward cleansing from sin—but thru faith, submission, repentance and obedience is man regenerated, born again, and saved from the penalty of sin thru salvation.

We are saved from the sins of this life not by joining a church, not by doing penance, not by constant attendance at service, not by giving a tenth or a fifth of our income or by the performance of any good work, else our salvation would come thru works.

Remission of sin comes thru faith as taught in Rom. 5:1 which reads: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Also in Gal. 5:4 we are told that: "Christ is become of

no effect unto you, whosoever of you are justified by the law."

Faith makes the way for the spirit of God to enter in and good works and good service is the natural outcome.

The first of the four cardinal doctrines of the Bible is known as conversion or the second or new birth. The drifting out at sea of the popular churches of today has so dimmed the doctrine and experience of conversion that in many places it has become obsolete and multitudes join the church and are regular attendants at services but know nothing about a "change of heart," absolutely necessary to fit them for God's service. They fit in for church service but we fear they do not come up to their privilege in God's service.

We may laugh at the "old time religion," we may think it old-fashioned and behind modern advanced thots, we may relegate such notions to the mental garret, we may discard it utterly, and yet it remains with us as the foundation of the Christian life, the basis of civilization and the saving of humanity.

The new birth is the first step in climbing upward. It is our first move toward heaven. It is the world's specific remedy as a preparatory agency in reform for all the ills to which the soul is heir thru sin.

Conversion or regeneration is being a new being, and it is living in a new realm with higher aspirations nobler purposes and purer thots. It is entering into the normal life; all outside is abnormal because not according with God's purpose and will.

The way of this life is always found in the Bible but not always taught in churches, therefore we declare the Bible to be our guide and not the church. The corrective is always in the Word but not always in the so-called church, and because of unbelief in the Bible we are reminded of the scripture that reads: (Luke 18:8) "Nevertheless when the Son of man cometh, shall he find faith

on the earth?" Integrity of faith will ensure possession of the corrective, and the tragedy of the churches or sects is in the absence of faith.

The second doctrine and one of prime importance was a crowning gift foretold by Christ when He instructed the disciples to look for the promise of the Father, which was realized by them on the day of Pentecost (Luke 24: 49): "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The order of receiving the great gift of salvation, and baptism of water and afterward that of the Holy Spirit is explained in Acts 2:38, 39: "Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "For the promise is unto you, and to your children, and to all that are afar off."

In order to appreciate this superlative benefaction to man we should conform to the requirement of the first step, conversion thru repentance, forsaking of evil, submission and obedience.

We are in no condition to receive the Pentecostal baptism until an entire surrender is completed which rendered in faith will bring down the shower of blessing and enduement of power without which no disciple is fully equipped for service, or for the highest happiness.

The majority of sects are omitting in their preaching and practice this crowning enduement of power from on high, and look askance at the scripture that reads: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

We read that the men from the surrounding countries extending from Rome to Egypt up to near Persia, who

were present on the day of Pentecost were amazed and exclaimed: "And how hear we every man in our own tongue wherein we were born?" "What meaneth this?"

People today are asking, "What meaneth this?"

What were those people saying that were speaking in tongues other than their own? We give the word of those who heard: "We do hear them speak in our tongues the wonderful works of God."

What the disciples who had received the baptism of the Holy Spirit were saying in different languages understood by the foreigners present was about the "wonderful works of God." Thus proving it was thru the power of the Holy Spirit that they were talking in other tongues, adding much to that day so fraught with wonderful demonstrations accompanying the ushering in of the administration of the Holy Spirit on earth following the earthly life of the Savior.

The speaking in other tongues is several times mentioned by St. Paul. In 1 Cor. 12:10 in referring to spiritual gifts Paul says: "To another divers kinds of tongues." In 1 Cor. 12:30 he says "do all speak with tongues?" also in 1 Cor. 14:39, "And forbid not to speak with tongues." In Acts 10:46 and 47: "For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Also, Acts 19:6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied," showing a continuation of the practice in the church of that day.

People today are speaking in other tongues at the time and after their baptism of the Holy Spirit.

Why are not people more generally seeking the Baptism of the Spirit, if it is necessary to experience it that we may be more efficient in the world's work?

Perhaps the main reason may be found in the inference

of the Savior's remark: "When the Son of man cometh, shall he find faith on the earth?"

The outstanding sin of the age, unbelief, shuts out from us the realization of the benefit of the baptism of the Holy Ghost, God's gift to the world next in rank to the gift of the Bible and that of His only begotten Son.

The baptism of the Holy Spirit is a baptism of supreme love for God and man, the greatest power ever given to man—love—greater than faith, greater than sacrifice, of more importance than all things else. The baptism of the Spirit is not only one of wonderful love for humanity but one of real common sense and of intense earnestness in life's work, "but the greatest of these is Love."

Love, that for which the world is hungering—starving—dying, O Love, we long for thee for thou art of God.

We see love unbounded in the words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Words fail to express the loss to the world in rejecting the outstretched arms of the world's Redeemer. Pen is powerless to portray or picture the folly of those who will not believe; who scorn the one hope of the world's reinstatement and restoration.

It could not be contrary to the nature of Christ to voice his yearning over Jerusalem in his sublime compassion for the erring of his day and for those of all time.

Under the apostacy of the children of Israel in the time of the Prophets, small wonder at the emotions of Jeremiah the weeping prophet. It is not surprising that Isaiah declared: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Is. 1:4).

And thus is placed in the limelight the great mystery of man in his spurning of God's greatest gifts.

In passing to the third cardinal point on the doctrinal compass of Biblical guidance, that which we believe should constitute a fundamental in church organization and practice, we come to God's ordinance of physical or bodily healing.

Its place is secondary always to spiritual healing but for that reason is none the less important in its place in the great scheme for redemption and remaking. Poor health and sickness and disease are the works of satan. Christ came to destroy the works of the devil, therefore Christ came to destroy sickness and disease.

Much of His time and energy on earth was spent in healing the body as well as the soul. How much of our time—professed followers of him—do we spend this way?

How many churches make it a business as a department of good works to pray for the healing of the sick? Why is it not done? If Christ paid healing so much attention and instructed his disciples and apostles to do the same in the New Testament church with no instructions for later generations to forbear, why then is the custom so generally dropped from the duties of the church in the generations following the time of Biblical records?

We observe very devoted Christians disabled by chronic disorders, bed-fast possibly, suffering month after month. Friends call and offer sincere sympathy and love. The query, unnecessary under conditions of faith, is, why are not the elders of the church called in and the afflicted prayed for and anointed with oil in the name of the Lord, when the New Testament says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5:14, 15.

How many churches are officially praying for the sick?

The church may be efficient in preaching the new birth and Pentecostal baptism, but by neglecting the office of healing is lacking in its high privilege and efficiency. It is so far failing in its opportunity for producing good citizenship and healthy brains to aid in the establishment of substantial communities and commonwealths, and no church is complete in its ministry without following this part of Christian work as Christ followed it.

Healing of the body is one way in which God thru Christ brings a remedy for ills to which flesh is heir. Great inspiration accompanies a healing and many are brot to soul health thru it. Matt. 8:17 plainly states Christ's mission in the statement: "Himself took our infirmities, and bare our sickness." Then why will we go to the physician and use every known remedy before we go to the great Physician, and go to Him only because we know not what else to do?

"When the Son of man cometh, shall he find faith on the earth?"

Christ's mission on earth thru himself and his disciples was not only to heal the soul but also to heal the body and the commission has been handed down to his followers for all time.

Do we appreciate the wonderful privilege of being able to place ourselves under One who is good and merciful instead of being compelled to submit to some evil spirit? Do we? And yet the unwise let this great boon go by default and as you might say automatically slip out of light into darkness and despair. Let us not "forget." Let us not "forget."

The fourth and last division of doctrinal discussion comes under the head of the second coming of Christ.

We do not wish to infer that the promise of a future home of bliss is conditioned on a belief of the time of the second advent of Christ whether in the near future or in remote ages. We are acquainted with no statement in the Word of that interpretation.

The Bible student will find many indications of a soon re-coming of Christ as in the fulfillment of prophecy such as of wars and rumors of wars, earthquakes, pestilence and famines; there have been unusual ones. Also the preaching of the gospel which practically has nearly covered the earth and the tribulations of the latter times as seen in the present half century. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:7, 8.

Also verse 9, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." It seems to me that this saying was fulfilled in a measure in the hatred expressed by Europe, especially by France, years after the World war, against the United States after the latter gave thousands of her youth to preserve the liberty of all the nations involved, gave millions in loans and expenses and was the "feather (a heavy one) on the camels back" that settled on the burden of the enemy and brought victory to the Allies, France being especially benefited. "And ye shall be hated of all nations." In a way it was "for my name's sake," insofar as America followed God's way.

Verse 11: "And many false prophets shall rise, **and shall deceive many.**" For an instance notice the young man from India, Krishnamurti, who traveled about the country with Mrs. Besant, the papers stating he is supposed to be some time the re-incarnation of Jesus Christ. Can there be any plainer fulfillment of Matt. 24:24 which reads: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect."

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Does not this time of increased awful

things happening look like this tribulation beginning to come to pass? It certainly does.

Also the return of the Jews. It is said that they are returning to Jerusalem in large numbers, which is fulfillment of prophecy.

We read in Daniel 12:4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

We are in "the time of the end." The shooting by of the automobile to and fro is as plain as the nose, or mouth either, on a man's face, that things shown to Daniel in his vision about 2500 years ago, are happening today.

The telegraph, telephone, phonograph, radio and numberless other wonders attest the increase of knowledge.

Oh, that people in larger numbers would "flee from the wrath to come," and be ready for the great change when Christ comes as was said He would in Acts 1:10, 11: "Behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

He is coming in the clouds. Rev. 1:7 says: "Behold, he cometh with clouds." Matt. 24:30: "And they shall see the Son of man coming in the clouds." 1 Thess. 4:17: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

How is it possible to believe the Bible with all these references and proofs and say Christ is coming in any other way than in the clouds?

Dear Friends: Let me turn your attention to the prophecies, especially those in Matt. 24, Dan. 7 and 12, and in Rev. 17-19 and many other places in Revelations. I beseech of you to attend to this for your own interest. As I understand God's Word, all who are Christians will

be taken when Christ comes, and be in the rapture. "One shall be taken and the other left." Then shall follow awful tribulation until those who do not have the mark of the beast in their forehead or on the hand shall suffer unheard of persecution and be allowed to **neither buy nor sell**, and may suffer martyrdom. Can you imagine such an awful condition? But, thank God, mercy still abides. Joel 2:32: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Will it be you, will it be me, that will stand true thru all this? If we do not then, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God." Rev. 14:9, 10. I would rather be a martyr for Jesus' sake than to be a traitor and fall into the hands of satan, and languish forever, because Christ died for me and what folly to ignore such love and sacrifice. May God help us to be ready for the rapture, that we may escape the tribulation.

"And because iniquity shall abound," and "the love of many wax cold," and the reckoning of time as foretold by prophets, constitute conditions which point to a fulfillment of the prophecies, and are an indication of approaching actuality as the buds of March fore-shadow spring, we are to look with joy for that wonderful, wonderful soon coming.

Christ will come to many of us before the great day when He shall come in the clouds in his glory. We are admonished in Matt. 24:44: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." What should concern us most is the thoro preparation for his personal reception which may be before that great and notable day of the Lord.

Aside from four doctrinal pillars of the church, a department of work taken up by the early church now so neglected and left for private or civil taxation or with no provision whatever, is the care of the poor. We find that

the early church attended to the care of the destitute as spoken of in Rom. 15:26. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."

Many side issues have been neglected and have given rise to other organizations. The work of the W. C. T. U., Y. M. C. A., Y. W. C. A. and Salvation Army and the good in lodges should emanate from the church. The failure to assume her legitimate responsibilities has scattered church forces when they should be concentrated.

That the world might hark back to the genuine New Testament early church principles and methods. The world has not so far outgrown its need as to discard the fundamental beginnings of all real spiritual growing and character building.

No human being has become so wise and learned as to be able to discover a substitute for the way of life. "I am the way, the truth and the life." True wisdom does not advocate a belief that the race has outgrown the Bible way. Such a doctrine is an adjunct of the worldly wise—the blind leaders of the blind, and both are bound for the ditch.

The multiplied sects under the name of church rise up and withdraw from their former church homes usually for good reasons. There should be but one church and the New Testament church started out as one.

However, the introduction of numberless beliefs foreign to Biblical teaching has also caused the formation of innumerable sects until schism and division are the order of the age.

While it must be displeasing to God for his people to be so divergent in their doctrines and super-abundance of places of worship, yet is it apparent that He himself has raised up churches from the wreck or backslidings of their mother church as in the reformation and in the time of Wesley and of General Booth.

A church is where rests the power and presence of God

thru the righteousness of its members, and truth of its doctrines; it is not an organization or church building alone, or unsaved church members. That a church was once the only true church as in the time of the disciples does not prove it to be the only true church after it to a great extent ceases to obey God.

The rendering of loyal worship and the acceptance of the belief in the Divinity of Christ, the immaculate conception, sabbath-keeping, transfiguration, crucifixion, resurrection and ascension; the belief in God's power to regenerate, baptise and heal and the looking forward to the Savior's soon coming all contribute to the effectiveness of the church in its work of keeping the world in good running order, sane and properly sober.

Truly God's power thru the true church is the world's corrective and therein is found the Remedy for all that needs change.

Let it be our prayer that: "thy will be done on earth as it is in heaven," and,

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. 12:13, 14.

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